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CONCORDANCE TO SWEDENBORG.

Gabriel. *Gabriel.*

H. 52°. 'Michael,' 'Gabriel,' and 'Raphael' are nothing but angelic Societies, which are so named from their functions.

R. 548. By 'Michael' is not meant any Archangel, nor by 'Gabriel,' and 'Raphael,' but there are meant ministries in Heaven.

—°. By 'Gabriel' is meant the ministry with those who teach from the Word, that Jehovah came into the world, and that the Human which He took there is 'the Son of God,' and Divine; and therefore the Angel who announced this to Mary is called 'Gabriel' (Luke i. 19, 26-35). Moreover, they who are in these ministries are called 'Michaels' and 'Gabriels' in Heaven.

T. 300. 'Gabriel,' and 'Michael' are not the names of two persons in Heaven, but by these names are meant all in Heaven who are in wisdom concerning the Lord and worship Him.

D. 4332. On the Jews, and on Gabriel.

—°. It was asked of Jews, what they had believed concerning Gabriel. They said that he was a great Angel. They were told to ask others where Gabriel was. . . Who replied that . . . they had been informed that by 'Gabriel,' and by the other Angels named nothing else is meant than functions: and thus that innumerable ones might have been called 'Gabriel,' provided they were in that function.

E. 302°. By 'an Angel,' in the Word, is not meant a single Angel, but an entire angelic Society; as by 'Michael,' 'Gabriel,' 'Raphaël.'

Gad. *Gad.*

Gadites. *Gaditi.*

See TROOP—*turma.*

A. 3935. 'She called his name Gad' (Gen. xxx. 11) = the quality thereof. . . namely, the quality of the good of faith, and the quality of works.

—°. There is also what is contrary with those who are not in the good of faith, thus not in good works; and this quality is signified by 'Gad' when he is mentioned in the opposite sense. The good of faith, which is of the internal man, and good works, which are of the external man . . . is the third general medium which is to be acknowledged in faith and act, before a man can . . . by regeneration become a Church.

4270°. The ford or passage of Jabbok . . . was the

boundary of the inheritance of the sons of Reuben and Gad. III. The reason it was ceded to them for an inheritance, was that by . . . 'Gad' were represented the works of faith. These, namely, the truths of faith (signified by 'Reuben'), and the works of faith, which are first exercised, are the things through which the man who is being regenerated is insinuated into good. Hence it is that by 'the passage of Jabbok' is signified the first insinuation.

4605°. In (Rev. vii. 5), 'Judah' is mentioned in the first place; 'Reuben' in the second; and 'Gad' in the third. These three there constitute the first class; and as it there treats of the Lord's Kingdom, 'Judah' = celestial good such as is in the Third Heaven; 'Reuben,' spiritual good, which is the same as the good of faith, such as is in the Second Heaven; and 'Gad,' natural good such as is in the First Heaven.

4609. 'And the sons of Zilpah the handmaid of Leah, Gad and Asher' (Gen. xxxv. 26) = things which are of service to exterior things. . . Her sons = such mediums; of which the essentials are represented by Gad and Asher; by 'Gad,' in the supreme sense, omnipotence and omniscience; in the internal sense, the good of faith; and in the external sense, works.

6024°. 'The sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli' (Gen. xli. 16) = the good of faith, and the derivative works, and their doctrinal things.

6404. 'Gad' (Gen. xlix. 19) = works from truth and not yet from good. . . 'Gad' = works; here, works from truth, and not yet from good, as is evident from the description of him in the internal sense. . . The quality of these works shall be stated in what follows.

6405°. Who they are that are here signified by 'Gad,' is to be stated. They are those who are mistaken concerning truth, and yet from that do works, thus works not of truth, still less works of good. By works from this source they are thrust down from truth; for the moment that a man who is in truth and not yet in good, from a religious principle carries anything into act, he afterwards defends it as if it were the veriest truth, and abides in it, nor does he admit any amendment of it except in proportion as he comes into good; for by act he imbues it, and loves it. Thus do the works thrust him down from truth; besides that he believes those things to be truths which are not truths; for these persons, also, like those who are signified by 'Dan,'

judge from what is sensuous, thus without judgment. Examps.

[A. 6405]³. By 'Gad' are also signified those who make all salvation to consist in works alone, like the Pharisee . . . They who are of this character are also in the Lord's Kingdom, but at the threshold . . .

— In a word, by 'Gad' are represented those who call that truth which is not truth, and from that non-truth do works; hence their works are as truths; for works are nothing but the will and understanding in act. That which saves them is the intention of doing good, and something of innocence in their ignorance.

—⁴. They who are in external works from the non-truth which they believe to be truth, are signified by 'Gad' also in Isaiah: 'Ye are they that desert Jehovah, who forget the mountain of My holiness, who arrange a table for Gad, and who fill a drink-offering to Meni' (lxv. 11). 'To arrange a table for Gad' = to be in works alone.

— And in Jeremiah: 'Against the sons of Ammon: Thus saith Jehovah to Israel, Hath he no heir? Wherefore doth his king inherit Gad, and his people dwell in his cities?' (xlix. 1). 'To inherit Gad' = to live in works from non-truths. 'The sons of Ammon' are they who falsify truths, and live according to them when falsified, to whom these things concerning Gad are applied in the prophet.

6406. 'He shall ravage the heel' (Gen. xlix. 19) = consequent disorder—inordinationem—in the Natural. . . They who do works from truth, and not yet from good, cannot do otherwise than induce disorder on their Natural; for works affect the Natural; and consequently they cannot but to the same extent close interior things to themselves; for the plane in which interior things are terminated is the Natural; and if this is disordered—inordinatum, the things which flow in from the interiors become disordered also; and the things which are disordered are dark and opaque; and therefore they cannot see what truth is; but in that opacity and darkness they seize for truth what is not truth, and from this non-truth they perform works. . . .

9642⁸. As 'the south' = the truth in light, it was ordained that 'the tribes of Reuben, Simeon, and Gad should encamp towards the south' (Num. ii. 10-15) . . . By the tribe of Gad were signified works from the truths (of faith) . . . and all things which are of truth . . . are of the south, because of the light.

R. 352. 'Of the tribe of Gad were sealed twelve thousand' (Rev. vii. 5) = uses of life, which are of wisdom from (celestial) love . . . with those who will be in the New Heaven and in the New Church of the Lord. By 'Gad' in the supreme sense is signified omnipotence; in the spiritual sense the good of life, which also is use; and in the natural sense work; here, uses of life, because he follows after Reuben and Judah, and celestial love through wisdom produces uses. . . That by 'Gad' is signified uses of life, which are also called fruits, may be evident from his having been named from a troop or heap (Gen. xxx. 11); also from the blessing of him by his father Israel (Gen. xlix. 19); and from the blessing of him by Moses (Deut. xxxiii. 20, 21); and likewise from his inheritance (Num. xxxii. 1 to end; xxxiv. 14; Deut.

iii. 16, 17; xxxiii. 20, 21). Also from the signification of him in the opposite sense (Is. lxxv. 11; Jer. xlix. 1-3).

D. 28 (Index). On the interior Spirits understood by Gad, who are of intellectual faith, and who do not suffer themselves to be called organs of life.

E. 278⁹. As all power is from the Lord through Divine truth, this is signified by 'a lion,' as in Moses: 'To Gad he said, Blessed be he who hath given breadth to Gad; he dwelleth as a lion. . . .' (Deut. xxxiii. 20). By 'Gad' in the supreme sense is signified omnipotence, and thence in the representative sense the power which is of truth. . . Hence it is said, 'Blessed be he who hath given breadth to Gad;' for by 'breadth' is also signified truth.

431¹². Why the tribes of Reuben, Simeon, and Gad encamped to the south.

434¹². The conjunction of both Churches, namely, the External and the Internal Churches. . . was represented. . . by the altar which the sons of Reuben, Gad, and Manasseh built close to the Jordan. . . (Jos. xxii.). . . For the Jordan signified the medium between the external and the internal of the Church. . . and the Land of Canaan beyond the Jordan signified the external of the Church, which also the tribes of Reuben, Gad, and Manasseh. . . represented. . .

435. 'Of the tribe of Gad were sealed twelve thousand' = the good of life thence, as is evident from the representation of the tribe of Gad, which is the good of life. . . There is good of life from a celestial origin, from a spiritual origin, and from a natural origin. The good of life from a celestial origin is the good of life which is done from the good of love to the Lord through truths from that good. The good of life is the effect of those things. It is this good of life which is here signified by the tribe of Gad; and therefore it is said the good of life thence, namely, from the good of love to the Lord which is signified by the tribe of Judah, through the truths from that good which are signified by the tribe of Reuben.

—². The three tribes first named, namely, the tribes of Judah, Reuben, and Gad, signify those things which constitute fully celestial good. Ex.

—⁴. By 'Gad' in the supreme sense is signified the Lord as to omnipotence and omniscience; in the internal sense the good of truth; and in the external sense works thence, which are the good of life.

—⁵. The reason the tribe of Gad in this place in the Apocalypse. . . signifies the good of life, is that it follows in order after Judah and Reuben; and by 'Judah' is signified the good of love, by 'Reuben' the truth from that good, hence by 'Gad' is signified the good of life; for from the good of love through the truths therefrom there comes forth the good of life. . . Since the good of life is the good of the natural man, the inheritance of the tribe of Gad was given beyond the Jordan. . . for the Land which was beyond the Jordan signified the External Church. . . Ill.

—⁶. What is signified by 'Gad' . . . may also be evident from the lands which were given to that tribe for an inheritance. Enum. and Ill.

—⁷. By 'Gad,' here (Jer. xlix.) is signified the good of life according to the truths of doctrine. —³, Ill.

—⁹. The reason that by 'Gad' is signified the good of life, is that he was named from a troop; for **Gad** in the Hebrew language means a troop; and by 'a troop' . . . are signified works; and the good of life consists in doing goods which are works.

436. The things in a series which are signified by these three names, 'Judah,' 'Reuben,' and 'Gad,' is that in the Inmost or Third Heaven are all who are in love to the Lord, and from this in truths, and through these in the good of life; for with these the three degrees of life are opened; the inmost degree is where resides love to the Lord, the middle degree is where reside truths from that good, and the ultimate degree is where resides the good of life. There are with every man three degrees of life; the inmost degree is opened with those who are in the Third Heaven . . . for through love there is conjunction and consequent reception; from this it is that they are in all truths, which they see in themselves, and through these they are in the good of life.

438. There are in general three universal essentials which make (Heaven and the Church); namely, love to the Lord, charity towards the neighbour, and the obedience of faith. Love to the Lord is signified by the first three tribes, namely, 'Judah,' 'Reuben,' and 'Gad.'

441². By 'Judah' is signified the Internal, and by 'Gad' the corresponding External.

443. They who are in the Third or Inmost Heaven, and who come into it, are signified by 'Judah,' 'Reuben,' and 'Gad,' who therefore constitute the first class of the sealed.

911¹⁰. By 'Jazer,' 'the vine of Sibmah,' and by 'Heshbon and Elealeh' (Is.xvi.9) are signified the men of the External Church, who explain the Word in favour of the loves of the world; for these places were in the inheritance given to the Reubenites and Gadites, by whom, because they dwelt outside of the Jordan, was represented the External Church.

Gad. (The prophet.) A. 10219.

Gain. *Lucrum.*

Gain, To. *Lucrari.*

Gaining, A. *Lucretio.*

See under *HIRE—quaestus*, and *HONOUR*.

A. 1102². Not for the sake of any gain . . .

1936². If he had done them for the sake of gain, honour, and reputation . . .

2930². There are affections of truth which . . . are from the love of the world or of **gaining**.

3314². What is this to me? I shall get neither honour nor gain by it.

3330². He thinks that truths may be of service to him either for honours or for gain, or for reputation in the world . . .

3402². It is not to have good and truth when anyone is affected with them for the sake of **gaining** reputation and wealth by them; for he is then affected not by them, but by honour and gain . . .

3413. 'He filled them with dust'=by earthly things, that is, by the loves of self and of gain.

—². For the love of self and of **gain** is such that it does not suffer anything of truth from the Divine to approach near to it.

4293². Above all others (the descendants of Jacob) fear the loss of self-honour, and also the loss of **gain**.

4311². For it is the love of self and of the world, or the love of getting honours and of obtaining **gain**, and of reputation for the sake of these things, which inflames (such priests), and presents an affection of what is holy . . .

4459². All those have no conscience who think and do truth and good . . . for the sake of their own honour and **gain** . . . for if reputation, honour, **gain**, and life were not endangered, they would rush without conscience into all wickednesses . . .

—⁷. They who love **gains** and hire not for the sake of any other use except for the sake of the gold and silver . . . are in the most external or lowest things . . .

4612². He cannot be affected with (the things of Heaven), except in so far as they conduce to getting honours and obtaining **gain** . . .

4751. 'What **gain** is it that we kill our brother, and cover his blood?' (Gen.xxxvii.26)=that thence there would be nothing profitable and thence nothing of height, if this were quite extinguished.

—². The reason '**gain**' here not only signifies what is profitable but also height . . . is that this was said from cupidity and avarice; for the cupidity of profit and avarice has in it that it not only wants to possess the whole world, but also for the sake of **gain** to plunder everybody; nay, to kill. (See *AVARICE*, here.)

4754². (Solifidians) would thus derogate from their own dignity and **gain**.

4769². (They supposed) that love towards the neighbour . . . was a conjunction by a participation in the aforesaid honour, and by **gain**.

—³. If they teach (internal truths), it is only to get reputation, in order to be raised to honours and to arrive at **gains** . . .

4825². (The Jews) perform holy things for the sake of self-adoration and self-**gain** . . .

5002². Unless . . . there were fears of the loss of **gain**, honour, reputation, life, society would be utterly dissipated.

5280². Most in the Church learn the truths of faith . . . with the end of reputation and honour, and with the end of **gain** . . .

5291⁴. 'Gained other five talents . . . gained other two' (Matt.xxv.) . . . For faith without charity cannot make **gain** or bear fruit.

5388². (Flattery for the sake of lawful **gain**.)

5432. 'Ye are spies'=that it is merely to obtain **gain**.

—³. They believe the doctrinal things of their Church . . . from the affection of getting honours or of obtaining **gain**.

5433². They who learn truths . . . for the sake of **gain** cannot but think with themselves that the truths of the Church are not truths. The reason is that the affection of **gain** is an earthly affection, and the affection

of truth is a spiritual affection . . . thus where the affection of truth is the affection of **gain** is not, and where the affection of **gain** is the affection of truth is not. Hence it is that if the affection of **gain** has the dominion, it must needs be that nothing will seem better than that truths should not be truths . . .

[A. 5433²]. When he is in the affection of truth for the sake of truth . . . he does not undervalue **gain**, so far as it is of advantage to him for his life in the world ; but he has not **gain** as an end . . . thus he by no means sets his heart on **gain**.

5449. The truths of the Church without conjunction through good with the interior man have nothing else as an end but **gain**, with whomsoever they are.

—^e. When they have (the Lord and His Kingdom) as the end, **gain** accrues to them as much as they need. Sig.

5464. They who are in the truths of the Church merely for the sake of **gain** are able equally with others to proclaim how the case is with truths . . . But when they speak with themselves . . . they who are in the truths of the Church merely for the sake of **gain** see contrary things ; yet . . . they are able to persuade others that the thing is so, nay, that they themselves are in truths in this way. The cupidity of **gain**, of honour, and of reputation on their account seizes on all the means of persuading, and on none more eagerly than on such things as are in themselves true . . .

5512. 'As spying the land' = . . . that the truths of the Church had been [used] to obtain **gain**. . . (For) 'spies' = those who are in the truths of the Church merely to obtain **gain**.

5527. That thus truths from good shall be fructified and shall yield all things for use and **gain**. Sig.

5695². Charity towards the neighbour merely for the sake of self-honour and **gain** . . .

5990². Unless they were restrained by the fear of the loss of honour, of **gain**, of reputation on their account . . . 7364^e.

6316. A great part of the learned are sensuous . . . because they had learned knowledges merely for the sake of reputation, that they might be promoted to honours, and thus into **gains**.

6564^e. From the evil (there) are taken away all views of what is honest and good for the sake of **gains**, honours, and reputation ; and then they are in the Sensuous.

7293⁵. With the mouth they confess (the truths and goods of faith) for the sake of the lust of commanding and of **gaining**.

7317^e. For their faith was . . . for the sake of **gain** and honours. . . These are . . . specifically meant by 'Pharaoh.'

7332^e. Evil leaders, who if the truths of doctrine do not serve them as means of **gaining**, ridicule them.

7364. Thus (in Mars) they guard against the creeping in of . . . the cupidity of **gain**.

7373. Man is in the love of the world when in the things which he thinks and does he regards and intends nothing but **gain**, caring nothing as to whether this is

secured to the injury of the neighbour or to the injury of the public.

7778⁴. This Persuasive is supposed to be faith, but it is not faith ; for it is impressed from the end that it may serve as a means to obtain **gain**, honours, and reputation.

7997. By (hirelings) were represented those who . . . for the sake of **gains** had done and had professed good and truth. 8002. —⁴.

8123^e. He who does what is unjust for the sake of any **gain**, hates the neighbour.

8148². Persuasive faith is a persuasion that all things which are of the doctrine of the Church are truths . . . for the sake of **gainings**, that is, for the sake of getting honours and wealth, and for the sake of reputation on their account. In order that they may **gain** such things they learn doctrinal things . . . —³.

8711. 'Men of Truth hating gain' (Ex.xviii.21) = because the truths are pure without a worldly end. . . 'Hating **gain**' = aversion to persuasions from falsity and evil ; for by . . . 'gain' is signified the falsity and evil which persuade and draw away from truth and good. By 'gain' in general is signified all falsity from evil which perverts the judgments of the mind ; and as this takes place with those who have the world as an end, by 'those who hate **gain**' is also signified those who are without a worldly end. That 'gain' = all falsity from evil which perverts the judgments of the mind and draws away from truth and good, may be evident to everyone who reflects ; in which sense moreover 'gain' is frequently mentioned in the Word. Ill.

8744. When the external man is not regenerated, he places all good in pleasure, in **gain** . . .

8780³. They who are in the affection of truth from evil, that is, merely for the sake of honours, **gain**, reputation . . . 8993². —³.

8977². The good in which he is, is . . . from a natural origin, for it has its relish from the delight of living and teaching it for the sake of **gain** or for the sake of honour, consequently for the sake of self . . .

—³. Spiritual good is good not for the sake of **gain** or honour . . .

8995³. Most men by the truths which they learn and the goods which they do think also of **gain** from them in their country, or of honour ; but if they have these things as the end, the natural man has the dominion . . . If, however, they have them not as the end, but only as means to the end, the spiritual man has the dominion . . . For when **gain** or honour is regarded as a means to an end, and not as the end, then **gain** or honour is not regarded, but the end, which is use. . . Hence it may be seen of what quality the natural man must be in order that he may be conjoined with the spiritual man, namely, that he must regard **gains** and honours, thus riches and dignities, as means, and not as the end . . .

—⁴. Before (the man was regenerated) he accounted the Lord as nothing, or if as anything it was that from it he might have **gain** and honour.

9020. That they may **gain** the world . . .

—^e. The ardour of domineering and **gaining** excites them to these things as means to their ends.

9179. 'If a hireling be with it'=if for the sake of the good of **gain**. 'A hireling'=one who does what is good for the sake of **gain**, or for the sake of reward.

9180. They who learn truths . . . for the sake of **gain**, that is, that they may win honours or wealth . . . are they who are meant by 'the hirelings who shall come in their hire.' . . . For with the man of the Church **gains** should be in the last place, not in the first. . . He who regards **gains** in the first place is an inverted man . . . Hence it is evident what is meant by the good which is done for the sake of **gain**; and by this good submitting itself and serving.

9182^a. An illegitimate conjunction is one which takes place . . . from the affection of **gain**, etc.

9184. An illegitimate conjunction, in the spiritual sense, is a conjunction of truth with an affection from the delight of **gain** or from the delight of honour; in such an affection are they who learn the truths of the Church for the sake of these delights. But this conjunction does not injure those who are afterwards regenerated by the Lord; with them, indeed, these affections remain, but they are subordinated to the affection of truth for the sake of the good of use and of life; and they are of service; for they are in the last place, although at first they seemed to be in the first place . . .

—². The former things, which are the delights of **gain** and of honours (the man then regards) as means to this end. . . The means have their life solely from the end . . . Therefore, when the delights of **gain** and of honours have become means, they have life from the life from Heaven . . . When a man is in such an order of life, **gains** and honours are blessings to him. But if he is in the inverted order, **gains** and honours are curses to him. Sig.

9188^a. By 'diviners,' etc. . . are meant those who . . . learn and teach from the cupidity of **gain** and of honours . . .

9210. 'A usurer'=one who does what is good for the sake of **gain**.

—². If the end or intention is to do what is good for the sake of reputation, or of getting honours or **gain**, the good which he does is not good. . .

—³. They who do what is good from Christian charity, sometimes regard the reputation from it for the sake of honour or for the sake of **gain**; but quite differently from those who regard these things as the end; for they regard what is good and just as the essential and only thing, thus as being in the highest place; and then they regard **gain** and honour, and reputation on their account, as being relatively not essential, thus as being in the lowest place . . .

9211. 'Ye shall not put usury upon him'=that thus it is not for the sake of **gain** therefrom.

9265. 'Thou shalt not take a gift'=aversion for any **gain** whatever. 'A gift'=every worldly thing which is loved, whether it be wealth, or dignity, or reputation, or anything else which pleases the natural man. These things in general are called **gains**.

9266. 'For a gift blindeth those whose eyes are open'

= that **gains** cause truths not to appear. 'A gift'=any **gain** whatever.

9297^a. He who is affected by truths merely for the sake of a reputation for learning, that he may **gain** honours and wealth . . . is in persuasive faith . . . 9364.

9317. The falsities of evil are worshipped when worship is performed according to a doctrine which has been forged from falsified truths and adulterated goods. This takes place when dominions and **gains** are regarded as ends . . .

9368. They who are in persuasive faith recede from faith if they are deprived of honours and **gains**, provided their reputation is not endangered.

10648^a. He, too, falsifies truths; because he acknowledges truths . . . for the sake of something of **gain**, honour, or reputation.

10683^a. They who love truth for the sake of **gains** in the world, think nothing concerning life, nor does anything flow in from the internal . . .

10796. (Priests) who attribute honour to themselves . . . prefer honour and **gain** to the salvation of souls . . . But those who give the honour to the Lord . . . prefer the salvation of souls to honour and **gain**.

H. 358^a. He who acts sincerely . . . solely because he fears . . . the loss of reputation and consequent loss of honour or **gain** . . .

N. 112. What is natural . . . is to will truth . . . for the sake of self-glory, reputation, or **gain**. Truth abstractedly from such things is spiritual . . . J. 36^a.

Life 35. A man who does not shun evils as sins is able to love truths; but (only) because they minister to reputation, from which he has honour or **gain** . . .

W. 413^a. That which is called the affection of knowing or understanding for the sake of something of honour, of glory, or of **gain** in the world . . .

414. The love or will cannot be elevated through anything of honour, glory, or **gain** as the end.

416. His love does indeed (elevate his understanding to the light of Heaven), but from the affection of honour, glory, and **gain**.

418. If he is merely natural, he thinks from the surface of his love, which is the affection of honour, glory, and **gain**.

419^a. Still he consoles himself with this, that the wisdom of his understanding will serve as a means to honour, glory, or **gain**.

P. 73^a. Rational freedom is from the love of reputation for the sake of honour, or for the sake of **gain** . . .

139^a. The fear which invades the external of thought and closes the internal, is chiefly the fear of the loss of honour or of **gain** . . . —⁵, Ex.

—⁵. The love of the world makes one with the love of **gain**; and therefore when a man is in honour or **gain**, from the fear of the loss of them he confirms with himself the means which are of service to him for honour and **gain** . . . In like manner does the man who is not as yet in honour or **gain**, if he aspires to them, but from the fear of the loss of reputation on their account.

[P.] 215. That temporary things relate to dignities and riches, thus to honours and **gains** in the world. Ex.

217³. The reason both the evil and the good are raised to honours and promoted to wealth, is that the evil equally with the good perform uses; but the evil for the sake of the honours and **gains** of their own person; but the good for the sake of the honours and **gains** of the thing itself. The latter regard the honours and **gains** of the thing as the principal causes, and the honours and **gains** of their own person as the instrumental causes; whereas the evil (do the reverse).

296¹². (The Lord) purifies the same persons by external means, which are of reputation and honour, and sometimes of **gain**.

M. 267³. They are permitted in the Spiritual World to think from the fear of the loss of reputation, and thus of honour and **gain**.

R. 606². 'To buy' and 'to sell' = to procure for themselves Knowledges, and to teach them; in like manner . . . 'to **gain**.' Ill.

759³. By these to **gain** the world; and by the former to **gain** Heaven.

D. 404. On the life and punishment of those who in life want to **gain** for themselves.

4789. He thought about men merely according to **gain** . . .

4995. He did all things for the sake of **gain**; and regarded **gain** in each and all things . . .

5792⁴. (The delight of **gain** with the Babylonians.) There were some who wanted **gain** and wealth for the sake of honour and dignity . . . and some who wanted honours for the sake of **gain**.

E. 193¹⁰. 'To trade,' 'to **gain**,' etc. = to acquire for themselves spiritual life and intelligence by (the Knowledges of good and truth from the Word).

803². Learns . . . that unlawful **gainings** are also thefts.

902⁴. They had loved the sincerity and justice in which they were, because they had accounted as wicked things . . . unlawful **gainings**.

1141. All the evils and falsities in general from which are their **gainings**. Sig.

1168. The loss of all things which they had **gained**, and by which they had hoped that they would **gain**. Sig. . . 'Riches' = **gains**, which are honours and wealth.

De Verbo 9. That . . . those who have as an end wealth and **gain** in the world . . . do not see and find anything of genuine truth in the Word. Ex.

C. 195. (xi.) In those with whom there is an affection of mere **gain**, these diversions . . . are fleshly . . . If they are priests they sell salvation; **gain** is the neighbour with them; from their office they love **gain**, and **gain** from their office (*sic*.)

Galbanum. *Galbanum*.

A. 10293². 'Galbanum' (Ex. xxx. 34) = the affection of still more interior truth, which truth is interior truth in the spiritual or internal man. 10294.

10294. That 'onycha' and 'galbanum' are truths

more interior successively, can be confirmed only from the order, because they do not occur elsewhere in the Word.

E. 324²⁶. Occurs. 1151.

Galeed. *Galeed*.

A. 4196. 'Jacob called it **Galeed**' (Gen. xxxi. 47) = its quality on the side of the good of the Divine Natural. . . . '**Galeed**' means 'a heap' and 'a witness,' or 'a witness heap.'

4197. 'A heap' = good . . . and 'a witness,' the confirmation of good by means of truth. . . The quality itself is contained in the name '**Galeed**.' . . Hence it is evident that by 'Laban said, This heap is a witness between me and between thee this day, wherefore he called the name thereof **Galeed**' (ver. 48) is signified a testification of the conjunction of the good here signified by 'Laban' with the good of the Lord's Divine Natural; and thus the conjunction of the Lord with the gentiles by means of good.

Galen, Of. *Galenianus*. T. 665⁶.

Galilee. *Galilaea*.

E. 376²⁹. 'In Cana of **Galilee**' (John ii. 1) = among the gentiles.

447⁵. 'The land of Zebulon and the land of Naphtali' and '**Galilee** of the gentiles' (Matt. iv. 13; Is. ix. 1) = the establishment of the Church among the gentiles who are in the good of life and receive truths, thus in the conjunction of these, and in combat against evils and falsities.

J. (Post.) 297. They afterwards came to a certain Apostolic Church which was in **Galilee** not far from Tyre . . .

Gall. *Fel*.

A. 1488². 'Judgment' = the truths which 'are turned into **gall**' (Amos vi. 12).

5183. The liver . . . leaves the vile blood for the **gall** bladder.

5186. They who constitute the province of the **gall** bladder are behind the back. They are those who in the life of the body had despised what is upright, and in some measure what is pious; and who had also brought these things into discredit. D. 1012. 1013.

5187. There came the troubling Spirits of this province, and troubled (the upright Spirit) miserably. . . I then noticed that I was in the province of the **gall** bladder; the troubling Spirits being of those who had despised what is upright and pious. I was permitted to see one kind of the troubling there. It was a compulsion to speak faster than one is thinking, which they effected by a withdrawal of the speech from the thought, and then by a compulsion to follow their speech, which was effected with pain. By such a troubling, slow persons are inaugurated into thinking and speaking more rapidly. D. 1013-1014.

R. 410. From its intense bitterness, by which it renders food and drink abominable, 'wormwood' = infernal falsity; (as in) 'Behold I will feed this people with wormwood, and I will give them water of **gall** to

drink' (Jer. iv. 14, 15; xxiii. 15; Amos v. 7; vi. 12; Deut. xxix. 18). As the Jewish Church had falsified all the truths of the Word . . . they therefore gave the Lord vinegar mingled with gall, which is like wormwood; but, tasting it, He would not drink (Matt. xxvii. 34; Mark xv. 23; Ps. lxxix. 21).

T. 258. As when a shining bladder filled with gall is thrown at another, which, before it reaches him is burst in the air, and the gall scattered about; whereupon the other, when he smells the air infected with the gall, turns himself away . . .

380⁴. Their mouth . . . is like a bottle of honey, but their heart is like a bottle of gall.

D. 893. On those who relate to the . . . gall bladder. Des.

1012. On the gall bladder.

1017. On those who constitute the province of the hepatic gall.

1019. There are three degrees of gyration, of inauguration into gyres, and also of troubling. The first degree is that which relates to the gall bladder . . .

E. 355³⁴. 'To turn judgment into gall' = to turn truth into falsity; and 'to turn the fruit of righteousness into wormwood' = to turn good into evil.

433³⁰. Their falsities from evil are meant by 'their grapes are grapes of gall . . . their wine is the poison of dragons, and the cruel gall of asps' (Deut. xxxii. 32, 33) . . . 'Grapes of gall, and clusters of bitternesses' = evils from direful falsities; their falsities themselves are meant by 'their wine is the poison of dragons, and the cruel gall of asps; 'wine' = truth from the Word; and 'the poison of dragons, and the gall of asps' = the enormous falsity which comes forth from the falsified truths of the Word.

455¹⁶. By 'gall' (Ps. cxl. 9) is signified truth falsified, which in itself is falsity.

519. Hence bitterness, such as that of wormwood and gall, = truth mixed with the falsity which is opposite to truth, which is the falsity of evil.

— That 'wormwood' and also 'gall,' from their bitterness, = truth mixed with the falsity of evil . . . —³, Ill.

—². Their giving the Lord vinegar mingled with gall, which is also called myrrhed wine, signified of what quality was the Divine truth from the Word with the Jewish nation, namely, that it was commingled with the falsity of evil, and thus was completely falsified and adulterated; and therefore He would not drink it.

—⁵. By 'waters of gall' is signified the falsity of evil . . . mixed with the truths and goods of the Word. Ill. That they were in evils and the derivative falsities from themselves and from their own heart, is signified by 'Jehovah feeding them with wormwood, and making them drink waters of gall.'

—⁶. That they had falsified the truths and had adulterated the goods of the Word, is signified by 'when thou hast turned judgment into gall and the fruit of justice into wormwood' (Amos v. 7).

—⁷. That instead of the goods of the Church they had evils and falsities of the worst kind commingled with truths, is signified by, 'Their grapes are grapes of

gall, they have clusters of bitterness.' By 'wine' is signified the truth and good of faith, and that it was external in which there was evil from the interior, is signified by, 'Their wine is the poison of dragons, and the cruel gall of asps.' 618⁷. 714²⁷. 918⁷.

—⁸. When a man in his heart hates the neighbour and denies the truths of the Church, and at the same time outwardly professes clarity towards the neighbour, and professes the truths of the Church, there is then in him 'a root producing gall and wormwood' (Deut. xxix. 18); for he lets in the evils and falsities from the interior, and mingles them with the goods and truths which he professes in externals.

—⁹. 'The gall of asps' (Job. xx. 14) = good commingled with evil.

811¹⁴. 'With the gall of the revenges of the enemy' (Deut. xxxii. 42) = from the malice and cruelty of Hell.

Game. See PLAY.

Gammadim. *Gammadaci.*

A. 4599³. 'The Gammadim in thy towers' (Ezek. xxvii. 11) = the Knowledges of interior truth.

Ganglion. *Ganglion.*

A. 5189³. (These Spirits) relate to the ganglia in the body, into which a nerve flows, and is thence divaricated into a number of fibres, of which some are conveyed in one direction, some in another . . . Des. D. 3837.

H. 212. Evident . . . from the knots which are called ganglions, into which there enter some fibres from every province, and therein commingle themselves, and when differently joined together go forth to their functions, and this again and again.

D. 3607². How (the fibres) weave themselves into knots or ganglia . . .

Gangrene. *Gangraena.*

P. 112². (Concupiscences with their delights) may be compared to gangrenes . . .

251. Thus evils would remain shut in, and like the diseases called cancer and gangrene would spread and consume all that is vital.

T. 120². For all evils are contagious, and may be compared to . . . a cancer and a gangrene which spreads and putrefies the parts near it, and successively those more distant . . .

524. The sins retained in an impenitent man . . . may be compared especially to the disease called gangrene, which, unless healed in time, spreads and causes inevitable death.

Gape. *Hiscere.*

A. 986². They dare not mutter anything against good and truth . . .

10367⁷. The Hells do not mutter against the Divine.

H. 48^o. Nor do they venture to ascend any more.

D. 2321^e. Not one can gape against another. 2322. 4069.

4471². They then do not venture to rise up into the World of Spirits.

[D.] 4527. They no longer venture to do anything against another. D.Min.4791.

5231. A mountain there was pulled asunder or yawned . . .

E. 783². None of them ventures to raise a finger . . .

Ath. 194. The Hells do not venture to look at Him.

Gape. *Inhiare.*

A. 949. They who have longed for the goods of others, having their mind continually on them. 957.

D. 3588^e. Eagerly desiring an opportunity.

6046. They who have gaped with desire for as it were the spoils of robbers.

Gape. *Oscitare.*

Listlessness. *Oscitatio.*

R. 421. They either reject it . . . or yawn at it.

M. 9². Those who were awake were gaping and gaping.

D. 5396^e. In torpor and listlessness concerning all things of the life there.

Gape. *Rictus.*

A. 5566^e. Like a rabid dog with distended gape.

M. 79². Crocodiles . . . gaped—*hiabant*—at us with their wide and toothed gapes.

D. 1687. There appears to them a distended jaws, as wide as that of a lion. . . When this distended jaws is seen by them, they are horrified . . . On the approach of such a distended jaws it seems to swallow the head and tear it from the body.

2614. Presently in wakefulness there appeared to me a great dog with a horrible distended jaws. (Cerberus.)

E. 556¹⁹. (The teeth of such Spirits) stand widely out like a grate in a distended gape; and this because such a gape of the teeth corresponds to the love . . . of fighting for falsities against truths.

Garden. *Hortus, Hortulus, Hortulanus.*

See under EDEN, and PARADISE.

A. 4. The garden of Eden, which is called Paradise.

79. The celestial man is such a garden.

98. By 'a garden' is signified intelligence. 100, Ill. 2722². 3812³. T.467⁴, Ill.

108. When the most ancients compared man to a garden. . . Or, what is the same, the things in man. —^e.

130. With him who wants to be wise from the world, his garden is sensuous and scientific things.

225. That 'the midst of the tree of the garden' (Gen. iii.8)=natural good, in which there is some perception . . . may also be evident from the garden in which was the celestial man; for all that is called 'a garden' which is good and true, with a difference according to the man who cultivates it.

305. 'A garden'=intelligence or the understanding of truth.

710. 'To plant gardens' (Jer.xxix.5) belongs to the understanding.

1069. In the Word *passim*, Churches are described by 'gardens'; and also by the trees of a garden. . . The comparison of Churches with 'gardens,' 'trees,' and 'fruits' originates from the representatives in Heaven, where also gardens of inexpressible beauty are sometimes presented to view, according to the spheres of faith. From this, too, the celestial Church was described by a paradisiacal 'garden,' in which were trees of every kind. . . But the Ancient Church, being spiritual, is described by 'a vineyard' . . . Ill.

1443. The intellectual things of the celestial man are compared to a garden of trees of every kind; the rational things, to a forest of cedars . . .

1588. 'As the garden of Jehovah' (Gen.xiii.10)=his rational things. . . 'The garden of Jehovah'=intelligence, and therefore what is rational, which is intermediate between the internal and external man: the Rational is the intelligence of the external man. It is called 'the garden of Jehovah' when the Rational is celestial, that is, is from a celestial origin, as was the case with the Most Ancient Church. Ill. . . But 'the garden of God' is mentioned when the Rational is spiritual, that is, is from a spiritual origin, as with the Ancient Church. Ill. The Rational of man is compared to 'a garden' from the representative which is presented in Heaven. It is the Rational of man, when the Celestial Spiritual is flowing into it from the Lord, which appears no otherwise; nay, from this there are also presented to view visible paradises, which in magnificence and beauty surpass every idea of human imagination: which is the effect of the influx of celestial spiritual light from the Lord; nor is it the paradisiacal pleasantnesses and beauties which affect, but the celestial spiritual things which live in them.

1807². In like manner when he sees gardens . . . 2143.

2143^e. *Hortulanus* occurs.

2163. Trees=perceptions, because the celestial man was compared and likened to a paradise or garden in Eden.

2296. Little children . . . in a paradisiacal garden, not so much of trees, but of espaliers as it were of laurels, and thus of arbours . . . H.337. D.4354.

2588¹⁵. 'The garden of God' (Ezek.xxxi.8) = the Spiritual Church. 4014^e.

2702¹⁴. Where it treats in the Word of the Church to be planted and already planted, and the Church is described by 'a paradise,' 'a garden,' etc. . . Ill.

2722. The spiritual things which are derived (from celestial things) were represented by fruitbearing and leafy things, as are gardens and groves.

4447². As intelligence and wisdom were signified by 'a garden' or paradise, the Church itself is also meant by it, and as the Church is, so also is Heaven; and as Heaven, so also in the supreme sense is the Lord.

5376⁷. It is the regenerate man as to good who is compared to Eden; and as to truths, to 'the garden of Jehovah' (Is.li.3).

7072^e. It was allowed to represent before them a very pleasant **garden**, full of lamps.

7626. When with the man of the Church, faith is conjoined with charity, he is like a **garden** and a paradise.

8326. Therefore, in the Word . . . a regenerate man is compared to a **garden** or paradise.

9011^e. For the Church is called 'a forest,' 'a **garden**,' and 'a paradise;' 'a forest,' from knowledge; 'a **garden**,' from intelligence; and 'a paradise,' from wisdom.

9050^e. 'Their soul shall become as a watered **garden**,' . . . (Jer. xxxi. 12). 'Soul' = the life of faith with the man of the Church, who is said 'to become as a **garden**,' because by 'a **garden**' is signified the intelligence which is from the truths of faith.

9258^e. From this the new man becomes like a **garden** or paradise . . .

9642^e. 'A forest' = the Scientific reigning; 'a **garden**' = truth reigning.

9841^e. In the other life . . . they who carry the truths of faith with them into the spiritual memory also appear to themselves, when they go out, to walk among cultivated hills, and also in **gardens**. The reason is that . . . the things which are of life are represented in Heaven by things belonging to **gardens**, etc.

10644^e. That the Ancient Church held worship in groves and in **gardens** under trees according to their significations. Refs. T.205. E.324⁹.

H. 109^e. Often when I have been in **gardens**, and have there looked at the trees, fruits, flowers, and vegetables, I have observed the correspondences in Heaven . . .

111. A **garden** in general corresponds to Heaven as to intelligence and wisdom; and therefore Heaven is called 'the **garden** of God,' and 'Paradise;' and also, by man, the heavenly paradise.

176. To those who are in intelligence there appear **gardens** and paradises full of trees and flowers of every kind. Des.

464^e. The Rational of man is like a **garden** . . . The memory is the soil, scientific truths and Knowledges are the seeds, the light and heat of Heaven produce.

489^e. They who have loved knowledges, and by their means have cultivated their Rational, and have thus acquired for themselves intelligence, and at the same time have acknowledged the Divine . . . dwell in **gardens**, where there appear beds of flowers and grass plots beautifully laid out, and rows of trees round about with arbours and walks, the trees and flowers being varied from day to day. The aspect of all in general present delights to their minds, and the varieties in particular continually renew those delights; and because they correspond to Divine things, and they are in the knowledge of correspondences, they are always being filled with new Knowledges, and thereby their spiritual Rational is perfected. These are their delights, because **gardens**, beds of flowers, grass plots, and trees, correspond to knowledges, Knowledges, and the derivative intelligence.

S. 18^e. By a **garden**, a grove, and a forest, are meant wisdom, intelligence, and knowledge.

23^e. For **gardens** and groves = wisdom and intelligence.

96a. The Word is like a **garden**, which is to be called the heavenly paradise. Des. T.259. E.1072^e.

Life 86^e. Man may be compared to a **garden** . . . The **garden** is in light and not at the same time in heat in the winter time; but is in light and at the same time in heat in the summer time . . .

341^e. I once noticed in my **garden** . . . that the dust was turned into minute winged insects . . .

P. 40^e. The delights of the affections of good may be compared to the delights of minds in **gardens** and beds of flowers; for . . . the like things which affect minds in **gardens** and beds of flowers also affect those in the Heavens who are in affections of good.

304. The general delight in Heaven is smelled as the odour of a **garden**, with variety according to the fragrances therein from the flowers and fruits.

R. 90^e. The man of the Church is like a **garden** as to intelligence when he is in the good of love from the Lord; because the spiritual heat which vivifies him is love, and the spiritual light is the intelligence thence derived . . . In Heaven there appear paradisiacal **gardens** with fruitbearing trees according to their wisdom from the good of love from the Lord; whereas around those who are in intelligence, and not in the good of love, there do not appear **gardens**, but grass; and around those who are in faith separated from charity, there is not even grass, but sand. 936^e.

875^e. After the two Angels were out of sight, I saw on the right a certain **garden**, in which were olive-trees, vines, fig-trees, laurels, and palm-trees, set in order according to correspondence. (The Temple of Wisdom seen in this **garden**.) T.387.

—⁹. I descended by steps from the Temple of Wisdom, and walked in the **garden**, and saw some sitting under a certain laurel eating figs . . .

M. 13. The Angel said . . . Come with me into our Prince's **garden**, which is contiguous to this palace . . . At the entrance he said, Behold the most magnificent of all the **gardens** in this heavenly Society. But they replied, What do you say? there is no **garden** here. We see only a single tree . . . At this the Angel with an inspired voice said, This tree is in the midst of the **garden** . . . But proceed, and approach it, and your eyes will be opened, and you will see the **garden**. (The **garden** fully des.) T.741.

—³. At the sight of these things the companions of the Angel exclaimed, Behold Heaven in form! wherever we turn our eyes there flows in a heavenly paradisiacal something, which is ineffable. At this the Angel rejoiced, and said, All the **gardens** of our Heaven are representative forms or types of heavenly blessednesses in their origins . . . but those who do not receive that influx regard these paradisiacal things no otherwise than as things of the forest; and all those receive the influx who are in the love of use; whereas those do not receive it who are in the love of glory, and not from use. He afterwards expounded and taught what the particular things of that **garden** represented and signified.

137^e. (As the two married partners from Heaven

approached, a vernal heat breathed on me, attended with its pleasant inhalations as from a garden.) Ex.

[M.] 183. (The garden Adramandoni.) Des.

316². Through the avenue I entered a little garden-*hortulum*, which breathed a pleasantness from its shrubs and flowers. The shrubs and flowers were in pairs; and I heard that such little gardens appear around the houses where there are and have been weddings, and that from this they are called wedding gardens-*hortuli*.

477³. He was first led into a paradisiacal garden (which he greatly admired). He was then in external sight. . . But when the internal sight was opened, he said, What do I see now but straw and dry wood? and what do I smell but a stench?

T. 112. Once, when I awoke after daybreak, I went out into the garden before the house, and saw the sun rising in its splendour.

336². Comparison . . . with the construction of a garden.

350². The proliferation of the truths of faith may be compared to the proliferation of the seeds of a field and of a garden. . . By 'seed' in the Word nothing else is meant but truth, by 'a field' doctrine, and by 'a garden' wisdom. The human mind is like the soil. . .

457². His state is like that of a garden in the spring time. E. 1171⁵.

D. 772. Natural experience, such as that pertaining to a garden, and the like, does not impede spiritual Knowledges. . .

1575. I saw a certain garden . . . in which the trees . . . were adorned with leaves, but without fruit.

1991. They who in their innocence and simplicity have delighted in pleasant gardens, groves, and the like, where there was nothing lascivious to occupy their minds, in the other life seem to themselves to walk in the like pleasant scenes . . . 2903.

2072. There was a certain tract of garden, for which the Spirits inspired me with a certain horror . . . This idea remained, and when, two years afterwards, I represented in a spiritual idea that garden tract, the Spirits who were then around me began to be filled with horror. . .

3349. Gardeners do not perceive the sphere of the odour of flowers as do those who come thither.

3624. Whenever it was given to think of my garden, of him who has it . . . the Spirits at once injected troublesome and evil things. . .

4142. I have sometimes observed in sleep that in my garden at Stockholm there were various abodes of doves. . .

4399. Good spirits (are present with man) in the affection of gardening, and have dwelling places there.

5040². They who in the world have practised skilful arts, mechanical, pertaining to gardening, and the like, turn such things into magic. . . 5046.

5174. They said that when they go out, and behold the changes in their . . . gardens or fields, if the changes are for the worse . . . they know that they have done

something evil . . . They then examine and investigate in themselves . . . and perform the work of repentance, (and then) the former appearance of things returns; and if they have become better than before, the appearances are better.

5663. (Maidens in the other life) have a little garden, and so long as they are maids there are only flowers therein, and not fruits until they become wives.

5665. When they see the flowers growing dim in their little gardens, or being changed into worse ones, they also take notice; but if they are changed into better and more beautiful ones, they are glad, because it is a sign that they have been thinking well.

5666. They have the written Word, and psalmbooks . . . and if they do not read them, either some garment is taken away, or their little garden vanishes.

6060. When (Zinzendorf) entered gardens, he did not see any fruits, and he did not see the leaves green, but flaccid and yellow. . .

E. 294³. By 'the garden of God' is signified intelligence.

326². 'Eden' = good in abundance; and 'the garden of Jehovah' (Is. li. 3) = truth in abundance.

340¹². 'The earth' = the Church, as also does a garden where there are trees.

374³. That hence they have intelligence and wisdom, is signified by 'their soul shall become as a watered garden' (Jer. xxxi.); for by 'a garden' in the Word is signified intelligence. . .

376⁹. By 'the gardens which they shall make, and of which they shall eat the fruit' (Amos ix. 14) is signified wisdom; by gardens' are signified all things of intelligence; and by their 'fruit' are signified the goods of life.

403⁵. By 'gardens' (Amos iv. 9) are signified all things of the Church which make intelligence and wisdom.

504²⁶. By 'a garden' (Is. i. 30) is signified the Rational of man.

518¹³. By 'a valley' is signified the natural intelligence of man; and by 'a garden' (Num. xxiv. 6) the spiritual intelligence of man.

—¹⁴. 'To water the garden' (Gen. ii. 10) = to give intelligence.

638⁵. 'Gardens' or 'paradises' specifically = the intelligence and wisdom which belong to the men of the Church; and 'forests' or 'groves,' the intelligence of the natural man. . .

—²⁰. By 'gardens' (Amos iv. 9) are signified the things which are of spiritual intelligence.

717⁹. 'The garden of God' = intelligence from the Lord.

721¹¹. 'The garden of Jehovah' (Is. li. 3) = wisdom from (love to the Lord.)

724⁴. As from seeds trees are fructified, whence come gardens, which are called 'paradises' in the spiritual man, but 'groves' and 'orchards' in the natural, and shady forests in the sensuous.

730²². 'A forest' is said of the natural man, as 'a

garden' is of the spiritual; and therefore by 'a forest' is signified knowledge, and by 'a garden' intelligence.

988^e. Families would then be like fruitbearing trees of various species, from which there would be as many gardens, each containing its own species of fruit, which gardens taken together would present the form of a heavenly paradise. . . 'Trees'=the men of the Church; 'gardens,' intelligence; 'fruits,' the goods of life; and 'paradise,' Heaven.

Coro. 7^e. This same garden remains with the man after death; he dwells in it; and is delighted every day by the view of it and the use of its fruits.

27. By 'a garden' is signified the Church as to its truths and goods. . . (This) is from the correspondence of a tree with man. III.

—³. From the correspondence of 'a garden' with the Church it comes to pass that in the Heavens there everywhere appear gardens bearing leaves, flowers, and fruits, according to the states of the Church among the Angels; and it has been related to me that in some of the gardens there trees of life are seen in the central parts, and trees of the knowledge of good and evil at the boundaries, as a sign that they are in free will in spiritual things. The Church is many times described in the Word by 'a garden,' 'a field,' and 'a sheepfold;' by 'a garden' from its trees . . .

Gardie, De la. D.4825. 6027.

Garland. *Sertum.*

A. 1629. Habitations . . . decorated with . . . garlands of flowers . . .

2296. Little children . . . with garlands of flowers around their breasts and arms. H.337.

M. 137. Two naked infants appeared . . . becomingly adorned with garlands.

293^e. A garland from this rose-bed signifies delights.

461^e. He brought with him a round garland of flowers, and placed it on the head of the novitiate Spirit . . . T.570^e.

T. 62. As of flowers of different colours in a garland.

Garlic. *Allium, Hvitlök.*

E. 513^e. 'Garlic' etc. (Num.xi.5)=such things as are of the lowest Natural, that is, of the corporeal Sensuous of man.

J. (Post.) 26^e. A leek and its stink or garlic-*hrülök*-corresponds to this Persuasive (of the Nephilim).

Garment. *Vestis.*

Vestment, Vesture, Raiment. *Vestimentum.*

Clothe, To. *Vestire.*

Clothing. *Vestitus.*

See INVEST, and WEDDING GARMENT.

A. 32^e. The things which proceed from the inmost things are signified by 'garments.'

165^e. The innocent in Heaven appear as naked infants . . . Whereas those not of such great innocence appear clothed with becoming and shining garments, so that

you would say it was adamantine silk; as Angels sometimes appeared to the prophets.

292. That He instructed them, is expressed by 'to make' and 'to clothe' (Gen.iii.21).

297. Celestial good is that which is not clothed, because it is inmost, and is innocent. But celestial spiritual good is that which is first clothed; and also natural good; for they are exterior, and are compared to garments, and are also called 'garments.' III.

—^e. Thus the exterior goods, which are celestial spiritual, and natural, are 'garments;' and therefore they who are endowed with the goods of charity appear in Heaven clothed-*amicti*-in resplendent garments; but here, because they were still in the body, with 'a coat of skin.'

623^e. Here, (Is.lix.6), 'webs' and 'garments' are predicated of the things which are of the understanding or of thought.

1073. The truths of faith themselves are compared to 'garments,' which cover the goods of charity; for charity is the body itself, and therefore truths are garments. . . Moreover, the truths of faith in the Word are called 'garments,' and 'a covering.'

1084. That (Shem and Japheth) 'took a garment' (Gen.ix.23)=that they interpreted for good.

1172. 'Garments of freedom for a chariot' (Ezek.xxvii.20)=exterior goods or rituals.

1774^e. They who admit and love the interior things of the Word, are represented by a damsel . . . becomingly dressed . . .

2132. The man who was not clothed-*indutus*-with a wedding garment. Ex.

2177^e. The Ancient Church is described (Ezek.xvi.13) by garments and many ornaments. 5954⁵.

2189^e. Truth is as the clothing-*indumentum*-or vestment of good; therefore also truths in the Word are called 'garments-*indumenta*,' and also 'garments.' But when good constitutes the Rational, truth disappears, and becomes as if it were good. Good then shines through by means of truth, in the same way as takes place with the Angels, who, when they appear clothed-*induti*, it is the resplendence inducing the appearance of a garment, as was the case with the Angels who appeared to the prophets.

2466^e. 'Garments' here (Ezek.xvi.16)=truths which are being perverted.

2576^e. That 'covers,' 'coverings,' 'clothing-*amictus*,' or 'garments'=truths relatively lower. III.

—⁹. 'Cloaks and garments of embroidery' (Ezek.xxvi.16)=Knowledges and scientifics, thus lower truths.

—¹⁰. 'Jerusalem'=the Spiritual Church. . . Its lower spiritual things, and doctrinal things, are 'garments of embroidery,' 'of fine linen,' 'of silk' (Ezek.xvi.10-18).

—¹¹. 'The garment' which the prince had (Is.iii.6)=the truths which are of doctrine. The various 'clothes' and 'ornaments' of the daughters of Zion, which are enumerated,=each and all genera and species of good and truth, of which they were to be deprived.

[A.2576]¹². 'Garments of ornament-*decoris*' (Is.lii.1) = the holy things of faith. (= truths from good. 5954'.)

—'. 'Their webs are not for a garment' (Is.lix.6). 'Webs'=invented truths which are not for a garment; 'a garment'=the exterior truths of doctrine and of worship; hence it is said, 'neither are they covered-*teguntur*-with their works.'

—¹³. 'Garments of salvation' (Is.lxi.10)=the truths of faith; 'the cloak of justice'=the good of charity.

—'. In these passages it is evident that 'vestments' are not vestments, but spiritual things which are of truth.

—¹⁴. 'What went ye out to see, a man clothed-*indutum*-in splendid vestments?' (Matt.xi.8)=that it was not in the external things of doctrine and of worship, but in the internal things. . .

—¹⁵. As 'garments'=truths of every kind, it was commanded that the sons of Israel, when they went forth from Egypt, should borrow gold and silver, and garments, and should put them on their sons (Ex.iii.22; xii.35,36): also that garments of a number of kinds or mixed should not be put on-*induerentur* (Lev.xix.19; Deut.xxii.11). And that they should make for themselves fringes in the borders of their garments, and should place therein a hyacinthine thread, and that when they saw it, they should remember the precepts and do them (Num.xv.38-40).

—¹⁶. They also rent their garments (Ill.), which signified zeal for doctrine and truth, which was thus torn; also humiliation, in that they had possessed nothing that is signified by the adornment of garments.

—¹⁷. That such things are signified by 'covers,' 'coverings,' 'clothing,' or 'garments,' is evident from the prophecy of . . . Israel (Gen.xlix.11) . . . By 'the vestment that he should wash in wine,' and by 'the covering-*relamen*-that he should wash in the blood of grapes' is signified His Rational and Natural, which He would make Divine.

—¹⁸. 'With dyed garments from Bozrah; this that is honourable in His apparel-*vestitu* . . . Wherefore art Thou red as to Thy garment, and Thy garment as of one that treadeth in the wine-press? . . . Their victory has been sprinkled upon My garments, and I have polluted all My clothing-*indumentum*' (Is.lxiii.1-3); where also 'garments' and 'clothing'=the Human of the Lord, which, by means of the combats of temptations and victories, He made Divine from His Own power. That Isaac smelled the odour of the garments of Esau, and so blessed him (Gen.xxvi.27), involves what is similar.

—¹⁹. The Holy itself of the Divine Human of the Lord was also 'the raiment' which appeared as the light, and as white flashing, when He was transfigured (Matt.xvii.2; Luke ix.29; Mark ix.3). The garments of holiness with which Aaron was clothed-*indutus*, when he entered within the veil, and which were of flax, had a like representation (Lev.xvi.2,4). In like manner the garments of holiness which were for glory and ornament-*decus*; and of ministry (Ex.xxviii.2-end; xxix.1-end). In these there was nothing whatever which was not representative.

2760². 'Clothed-*circumindutus*-with a vesture tinged with blood' (Rev.xix.13)=the Word in the letter. . .

'Upon His vesture and upon His thigh a name written' =truth and good.

3021³. 'Vestment'=Divine truth.

3084. The Scientific which is of the natural man is exterior relatively to truth, and truth is exterior relatively to good; and therefore also the Scientific relatively to truth is called 'a covering-*relamen*' and also 'a garment;'; and in like manner is truth relatively to good.

3103³. 'Changes of garments,' and 'cloaks' (Is.iii.22) =truth and its ensigns.

3164. 'And the servant brought forth vessels of silver, and vessels of gold, and garments' (Gen.xxiv.53)=truth and good, and their adornment. Ill.

3195⁹. 'His raiment as the light'=the Divine truth.

3300. 'A coat' in the Word=nothing else than something which invests something else; and therefore also truths are compared to 'garments.'

—³. 'Red as to garment' (Is.lxiii.2)=the good of truth; 'garments' as of one that treadeth in the wine-press'=the truth of good.

3322². 'Garments' there (Is.lxiii.1-5)=the truths of the natural man, or lower truths relatively.

3537. 'Rebekah took garments of desires of her elder son Esau' (Gen.xxvii.15)=the genuine truths of good. 'Garments of desires'=genuine truths. 'Garments'=lower truths relatively; and 'of desires'=genuine, because of genuine natural good.

3540². They were to restore a pledged garment before the sun set . . . and it is said that his garment is for his skin in which he shall lie down (Ex.xxii.26,27). The correspondence . . . is, that companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and rituals. That 'garment'=such truths. Refs. 9693⁶.

3575. 'He smelled the smell of his garments' (Gen.xxvii.27)=that he perceived what is grateful from the truth of good. . . 'Garments'=truth. Refs. And as they belonged to Esau . . . it is the truth of good which is signified.

3652⁷. 'He who is in the field, let him not turn back to take his garment,' or coat (Matt.xiv.18)=that those who are in the good of truth must not betake themselves from the good of it to what is doctrinal of truth. . . 'A garment' or 'coat'=that which invests good, that is, what is doctrinal of truth; for this is as a garment to good. Refs.

3703¹². 'Her garment of interweavings of gold' (Ps.xlv.13)=the quality of that truth from good. (5954'). . . That 'a garment'=such truths as invest good. Refs.

—¹⁴. 'A garment'=truth. . . 'In my house is neither bread nor garment' (Is.iii.7)=no good nor truth.

—¹⁶. Purification from falsities is signified by . . . 'to remove the garment of captivity,' etc. (Deut.xxi.13).

3735. 'And a garment to put on' (Gen.xxviii.20)=conjunction with Divine truth. 'A garment'=truth; here Divine truth, because it treats of the Lord.

—². When a man in a holy state is thinking about

a garment, the thought with the Angels is concerning truth.

3812⁷. It treats (Ps.xxii.14-18) of the Lord's temptations as to Divine truths . . . and because 'bones'=these truths . . . It immediately follows that 'they divided His garments, and cast a lot upon his vesture;' for 'garments' also=truths, but exterior ones. Refs.

4007⁴. 'White vestments' (Rev.iii.4,5,18)=the truths of faith. Ex.

4545. 'Be ye purified and change your garments' (Gen.xxxv.2)=holiness to be put on. . . 'To change the garments'=to put on, here, holy truths; for by 'garments' . . . are signified truths. To change the garments was a representative received in the Church . . . Here, because it treats of the rejection of falsities, and the disposition of the truths in the Natural by good, it is mentioned that Jacob commanded them to change their garments.

—². That 'to change the garments' was a representative that holy truths were to be put on. Ill.

— . Therefore 'strength' is predicated of Zion; and 'garments' of Jerusalem (Is.lii.1); and that thus they would be clean.

4677³. As the chief priests represented the Lord as to the Divine Celestial . . . Aaron was clothed—*induebatur*—with garments which represented the Divine truth which is from the Divine good of the Lord; for the Divine good is in the Lord, whereas the Divine truth proceeds from Him: this was what was represented by the garments.

— . In like manner when the Lord was transfigured . . . the Divine good appeared as the sun, and the Divine truth was presented to view by 'the vestments which appeared as the light.'

—⁴. That 'garments' in general=truths. Refs.

4728³. 'The raiment of the slain' (Is.xiv.19)=truth profaned.

4763. 'He rent his garments' (Gen.xxvii.29)=mourning; for 'to rend the garments'=mourning . . . on account of truth destroyed, or because there is no faith. In the Word . . . we often read that they rent their garments (which was a representative) of grief on account of truth being lost. Ill. The source of this representative was that 'garments'=truths.

—⁷. Therefore the garment which was rent in such mourning was the coat.

—⁹. As 'a garment'=the truth of the Church, and, in the supreme sense, Divine truth, it was a contumelious thing to go with torn garments, except in such mourning. Ill.

4844¹¹. 'A garment'=the truth of faith.

4858. 'And she removed the garments of her widowhood from upon her' (Gen.xxxviii.14)=simulation of the truth which is from good. . . The garments with which widows were clothed—*induebantur*—represented such truth, and this because 'garments'=truths. Refs. Thus to remove these garments, is to put off the representation of a widow, that is, of truth without good; and, as she covered—*obtegit*—herself with a veil, to simulate the truth which is from good.

4875. 'Garments' in general=truths, because as gar-

ments invest the flesh, so truths invest good. Therefore, among the ancients, every single thing with which they were clothed, signified some special and particular truth. Enum.

4884. 'And she put on the garments of her widowhood' (ver.19) = intelligence. . . 'Garments' = truths (which, taken together, make intelligence).

4973³. 'The vesture' upon which this was written (Rev.xix.16)=the truth of faith.

4989. There is no conjunction of these things in internals, but only in externals, in which there appears as it were conjunction, but it is only affinity. Hence also it is that she caught him in his garment, and that he left the garment in her hand (Gen.xxxix.12); for by 'a garment' in the internal sense is signified what is external, through which there is as it were conjunction, or through which there is affinity.

5006. 'She caught him in his garment'=that truth not spiritual applied itself to the ultimate of spiritual truth. . . 'Garment'=truth (Refs.) here, the ultimate of spiritual truth, which in this state is of Joseph . . .

5008. 'And he left his garment in her hand'=that she withdrew that ultimate truth. . . 'Garment'=ultimate truth.

—⁷. (From these examples of it) it is evident what is the quality of ultimate spiritual truth before the natural man, namely, that it is like a garment; and when this garment is withdrawn they do not at all agree together, consequently that the spiritual man has no longer anything by which to defend himself against the natural man, which things are signified by Joseph fleeing and going out abroad when he had left his garment.

5019. 'He left his garment with me' (ver.15)=a witness that he had come near. 'To leave the garment'=to withdraw ultimate truth, but here a witness, because the garment in her hand, which was shown, that is, the ultimate truth whereby she proved that he wanted to conjoin himself, was a witness that he had come near.

5022. 'She laid by his garment with her' (ver.16)=that she retained ultimate truth. . . 'A garment'=ultimate truth.

5028. 'He left his garment with me' (ver.18)=testification; (for) 'to leave his garment with her'=a witness that he had come near; 'a garment'=truth; and 'to leave the garment'=to withdraw ultimate truth.

5044¹³. It is called His Spiritual Kingdom from the Lord's Divine truth, which is there described (Ps.xlv.13) by 'a garment from the interweavings of gold and from embroidery.'

5056². In such a substance there is the endeavour . . . to perform use, thus to put off the serum with which it is invested. Something similar to this also appeared with that Spirit; he came further to me, but in vile clothing—*vestitu*, and said that he burned to come into Heaven . . . He was then told by the Angels to cast off his garment; and he, from his longing, cast it off so quickly that scarcely anything could be quicker. 8847².

5247². 'To put on other garments' (Ezek.xliv.19)=holy truths.

[A.]5248. '(Joseph) changed his garments' (Gen. xli. 14) = as to those things which are of the interior Natural, by putting on suitable things. 'To change' = to remove and reject; and 'garments' = those things which are of the interior Natural. . . Hence it follows that he put on suitable things, which are signified by the new garments.

— . 'Garments' are frequently mentioned in the Word, and by them are meant those things which are beneath or without, and cover those things which are above or within; and therefore by 'a garment' is signified the External of man, and thus the Natural; for this covers his Internal and Spiritual. Specifically, by 'garments' are signified the truths which are of faith, because these cover the goods which are of charity. This significative has its origin from the garments with which Spirits and Angels appear clothed—*induti*. Spirits appear in garments devoid of respplendence; but Angels in garments with respplendence and as it were from respplendence; for the respplendence itself appears around them as a garment; like the Lord's vestments when He was transfigured, which were as the light, and as white flashing. From their garments also the quality of Spirits and Angels may be known as to the truths of faith, because these are represented by garments, but the truths of faith such as they are in the Natural; whereas their quality in the Rational appears from the face and its beauty. The respplendence which characterizes their garments is from the good of love and of charity; this good by transluence gives respplendence. From these things it may be evident what is represented by garments in the Spiritual World, consequently what 'garments' are in the spiritual sense.

—². But 'the garments' which Joseph changed, namely which he put off, were garments of the pit or prison; by which garments are signified the fallacies and falsities, which in the state of temptations are excited by evil Genii and Spirits; and therefore by 'he changed his garments' is signified rejection and change as to those things which are of the interior Natural; and the garments which he put on were such things as were suitable.

—^e. See what has been said and shown before concerning garments; namely, that [celestial things are not clothed, but spiritual and natural things. That 'garments' are lower truths relatively. That to change the garments was a representative, to denote that holy truths were to be put on; from this also came the changes of garments. That to rend the garments was a representative of mourning over truth lost and destroyed. Refs. 5954.

5319. '(Pharaoh) clothed (Joseph) in garments of fine linen' (Gen. xli. 42) = an external significative of the Celestial of the Spiritual; and 'garments of fine linen' = truths from the Divine. (For) 'garments' = truths. Refs. (See FINE LINEN, here.)

— . It was the Divine truth itself, which is from the Lord's Divine Human, which was thus represented (at the Transfiguration); but it is exterior truths which are represented by the bright whiteness of the garments in the Heavens; and interior truths by the bright whiteness and respplendence of the face. Hence it is that 'to be clothed in garments of fine linen' is here an external significative, namely of truth proceeding from the

Celestial of the Spiritual; for this was that in which the Divine of the Lord then was.

5433. The reason 'nakedness' = that which is deprived of truths . . . is that 'garments' in general = truths, and each garment in special some single truth. Refs.

—³. 'White vestments' (Rev. iii. 18) = spiritual truths.

5620⁴. 'Thy garments were fine linen and silk, and embroidery' (Ezek. xvi. 13) = the truths in the Rational, and in each Natural.

5773. 'They rent their garments' (Gen. xliv. 13) = mourning. 'To rend the garments' = mourning on account of truth being lost; here, truths from proprium.

5954. 'For all of them he gave to each changes of garments' (Gen. xlv. 22) = truths initiated in good; (for) 'garments' = truths. Hence 'changes of garments' = truths which are new; and truths become new when they are initiated in good, for they then receive life.

—². The reason why by 'garments' in the Word are signified truths, is that truths clothe good, almost as the vessels do the blood . . . The reason 'a garment' is significative of truth, is that Spirits and also Angels appear clothed—*induti*—in garments, and each according to the truths with him; those appear in white garments who are in the truths of faith through which comes good; and those in bright white respplendent garments who are in the truths of faith which are from good . . .

—³. That Spirits and Angels appear in garments, may also be evident from the Word. III.

—⁴. That 'garments' = truths. III.

—⁸. It is the truths of faith from the Word which are properly signified by 'vestments.'

—⁹. 'Polluted garments' (Zech. iii. 3) = truths defiled by the falsities which are from evil; and therefore when these garments have been removed and others put on, it is said, 'I have caused thine iniquity to pass from thee' . . . From this everyone may conclude that a change of garments was a representative; as also the washing of garments which was commanded when the people were to be purified. III. For cleansings from truths impure are effected by means of the truths of faith . . .

5956. 'And five changes of garments' (Gen. xlv. 22) = the multiplication of truth from the Natural. . . 'Changes of garments' = truths initiated in good. The reason it is from the Natural, is that 'garments' are predicated of the Natural.

6148⁸. The garments of Aaron, which were called 'the garments of holiness,' represented Divine truth from Divine good.

6377. 'He washes his vestment in wine' (Gen. xlix. 11) = that His Natural is Divine truth from Divine good. . . 'Vestment' = an Exterior which covers an Interior, thus the Natural; for this is exterior, and covers the Rational, which is interior. Hence, too, 'a vestment' = truth, because this is exterior and covers the interior good.

6918. 'And garments' (Ex. iii. 22) = lower scientifics corresponding thereto. (For) 'garments' = lower scientifics. Refs. 'Garments' = these things, because they invest interior things.

7175. (A man of the planet Mercury) who appeared,

was clad—*indutus*—in a garment of a dull cerulean, closely fitted to the body . . .

7485. They are clothed (in Mars) with garments which they fabricate from the bark fibres of a certain tree . . .

7967. 'Their kneading-troughs bound in their garments' (Ex.xii.34)=the delights of the affections adhering to truths. . . 'Garments'=truths. Refs.

8215³. 'His garment' (Dan.vii.9)=truth Divine in the external form.

8459^e. In these passages, 'snow' is predicated of truth from its whiteness, to which 'garments' are compared, because 'garments' in the spiritual sense are truths. Refs.

8487³. (Concupiscences in Heaven) as to becomingnesses of garments.

8530. That truths are vessels recipient of good . . . is circumstanced as is a garment to the body.

8628³. Knowledges—*scientie* . . . are like garments, which serve for use and ornament, and also for pride . . .

8789. 'Let them wash their garments' (Ex.xix.10)=the purification of truths. . . 'Garments'=truths. Refs.

8848. When such are prepared for Heaven they are stripped of their own garments, and are clothed—*induantur*—with new resplendent ones, and become Angels . . .

8904. 'Garments' (Ezek.xvi.16)=truths which are being perverted.

8956. They are little solicitous (in Saturn) about food and clothing—*vestitu*. . . They are clothed lightly; for they are encompassed with a thick skin or coat which repels the cold.

9003. See COVERING—*tegmentum*.

9093⁵. The Lord's 'garments' (Ps.xxii.18; Matt.xvii.xxvii.35) represented truths in the external form; and His 'coat,' in the internal form. The division of the garments represented the dissipation of the truths of faith by the Jews. That 'garments'=truths in the external form. Refs. . . The division of the garments into four parts signified total dissipation . . .

9158. 'Upon garment' (Ex.xxii.9)=of sensuous truth. (For) 'garment'=truth. Refs. 'Garment' in general= outward or lower truth, which covers interior or higher things. Refs. Here, therefore, sensuous truth; for this is the outermost or lowest. . . That 'garments'=truths, derives its origin from the representatives in the other life; for all Spirits and Angels appear clothed—*induti*—in garments according to the truths of faith with them. Refs.

9212. 'If in receiving a pledge thou shalt receive as a pledge the garment of thy companion' (Ex.xxii.26)=if scientific truths disappear through fallacies from sensuous things. . . For by 'the garment' here which is given as a pledge, is signified the ultimate of the Natural, which is the Sensuous; and this abounds with fallacies; and fallacies extinguish truths.

—². By 'a garment' in general is signified everything which invests something else, thus whatever is relatively exterior. Hence the external . . . man is called 'a garment' relatively to the internal . . . In like

manner truth is called 'a garment' relatively to good, because truth invests good. And so scientific truth relatively to the truth of faith which is of the internal man. The Sensuous, which is the ultimate of life with man, is 'a garment' relatively to scientific truth.

— . That 'garments'=lower things which cover higher ones, or what is the same, that they are exterior things which cover interior ones. Refs. In general that they=truths. Refs. That they=scientific truths. Refs. That they=sensuous things. Refs.

—³. That 'garments'=truths, derives its origin from the representatives in the other life. There Angels and Spirits appear clothed—*induti*—with garments according to the states of the faith or truth in which they are; and their garments are varied according to the changes of that state. Those who are in genuine truth appear clothed—*induti*—in white garments; and those who are in truths from good in resplendent garments; but those who are solely in good—as are the Angels of the Innermost Heaven who are called celestial—appear naked. Hence then it is that 'garments'=truths; and that by 'garments' in the Word are signified truths. Ill. 9216².

—⁴. 'His vestments became as the light'=the Divine truth proceeding from Him. 9814².

—⁶. That the disciples put their vestments upon the ass and her foal (Matt.xxi.7) represented that truths in the whole complex were spread beneath the Lord as highest Judge and King. For the disciples represented the Lord's Church as to truths and goods . . . and their 'garments,' the truths themselves. Refs. In like manner that the crowd strewed their vestments in the way, and also branches of trees (ver.S). — .

—⁷. 'No one addeth a piece from a new vestment to an old vestment' (Luke.v.36). The Lord used this similitude to describe the truth of the new Church and the truth of the old Church, for 'a vestment'=truth; to sew or connect the one to the other=to destroy both; for the truth of the new Church is interior truth . . . and the truth of the old Church is exterior truth . . .

9213³. 'To take for a pledge a widow's garment' (Deut.xxiv.17)=to take away, by whatever means, the truths which long for good.

9215. It is his garment for his skin' (Ex.xxii.27)=that they also invest exterior things; (for) 'a garment'=the Sensuous in general, or sensuous things. —². 9216.

9331⁷. 'The garment which the moth shall eat' (Is.li.S)=lower or exterior truths, which are of the sensuous man. Refs.

9455. In (Ex.xxv.) are described the offerings for . . . the garments of Aaron. . . By the garments of Aaron were represented the spiritual things which are from the Lord in the Heavens.

9467⁵. 'Garments of crimson and fine linen' (Luke xvi.19)=the Knowledges of good and of truth.

9470⁵. As by the garments of Aaron were represented such things as are of the Lord's Spiritual Kingdom, thus spiritual things which are of truth, therefore his garments of holiness were of linen and not of wool . . .

9477. By (Aaron's) garments, and especially by the ephod, was represented the truth of faith which is from the good of love. The good of love is the Celestial, and

the truth of faith is its covering—*tegmentum*, for truths cover goods; and therefore truths are signified by 'garments' in the Word. Refs. For the celestial things which are of the good of love in Heaven are represented naked . . . But they who are of the Spiritual Kingdom, who are those whom the Lord has introduced through the truths of faith into the good of charity, appear clothed—*induti*—with garments. This Kingdom is below the Celestial Kingdom; and that which is below is a covering to that which is above.

[A.] 9595⁵. 'To cover Himself with light as with a garment' (Ps.civ.2)=Divine truths.

9670⁵. (Aaron's garments of holiness, enum. Their use and signification explained generally.) —⁶.

9688⁵. 'Garments of embroidery' (Ezek.xvi.13,18)=scientific truths. 9823³.

9790. The inhabitants (of the First Earth) appeared in a garment like that of the country folks of Europe.

9804. It treats (in Ex.xxviii.) of the garments of holiness, which Aaron and his sons were to put on when they were ministering. . . By Aaron's garments was represented the Divine Spiritual, which is the Divine truth proceeding from (the Divine good).

9806⁴. 'Garments' (Ps.cxxxiii.2)=truths.

9814. 'Thou shalt make garments of holiness for Aaron thy brother' (Ex.xxviii.2)=a representative of the Spiritual Kingdom adjoined to the Celestial Kingdom; (for) 'garments' in general=truths, and in fact the truths which invest good. Refs. (9819.) The reason 'garments'=truths, originates from Heaven, where the Angels appear clothed—*induti*—in garments according to truths from good. Refs. and Ex.

—³. 'Vestments' (Rev.iii.4,5)=spiritual truths, which are truths from good.

9822. 'And these are the garments which they shall make' (Ex.xxviii.4)=the Divine truths in the Spiritual Kingdom in their order; (for) the garments of Aaron=the Spiritual Kingdom adjoined to the Celestial Kingdom. The reason they=the Divine truths there, is that 'garments'=truths (Refs.); and this Kingdom is called the Spiritual Kingdom from the Divine truths there. . . And as the garments of Aaron represented this Kingdom, and these garments were the ephod, the cloak, and the coat, therefore by these garments are signified Divine truths there in their order. 9824.

9913⁵. Angels and Spirits appear clothed in garments, and each single thing of their garments represents.

9942⁷. By 'the garment' (of the king's daughter) is meant a coat, as is evident from the meaning of that expression in the Original Language, for it there means the garment next the body. That it is a coat, appears from John xix.23,24, where the Lord's coat is treated of, which in Ps.xxii.18, is called by the same term, 'vestment.'

—¹⁰. 'To account anyone as an enemy because of his garment' (Micah ii.8)=to do evil to them on account of the truth which he thinks, when yet no one must be injured on account of what he believes to be true, provided he is in good. Refs.

—¹³. The Lord's 'garments'=Divine truths.

—^e. These things are signified by the division of the Lord's vestments.

9952. By Aaron's garments is represented the Lord's Spiritual Kingdom adjoined to His Celestial Kingdom.

— The Spirits who are there, and all the Angels, appear clothed in garments, every one according to the state of truth in which he is, thus every one according to his Intellectual which corresponds to the Voluntary which is in him. The cause of this being so is that the Intellectual with man invests his Voluntary; and the Intellectual is formed from truths, and the Voluntary from goods; and good is that which is invested. Hence it is that 'garments' in the Word=truths. Refs.

9960⁷. 'White vestments' (Rev.iii.18)=the genuine truths of faith from good. 10227¹⁶.

10003. 'And thou shalt take the garments, and shalt clothe—*indues*—Aaron' (Ex.xxix.5)=a representative of the Lord's Spiritual Kingdom.

10067. 'And thou shalt sprinkle upon Aaron and upon his garments' (ver.21)=the reciprocal union of Divine good and Divine truth in the higher Heavens. . . 'The garments of Aaron'=a representative of the Lord's Spiritual Kingdom adjoined to His Celestial Kingdom. 10068.

10098. 'And the garments of holiness which are for Aaron' (ver.29)=the Divine Spiritual immediately proceeding from the Divine Celestial; (for) 'the garments of Aaron' are representative of the Lord's Spiritual Kingdom adjoined to His Celestial Kingdom; thus also the Divine Spiritual; for the Lord's Spiritual Kingdom comes forth from His Divine there which is called the Divine Spiritual. . . These garments are called the garments of holiness, because they represented the holy Divine things which are from the Lord.

10163. I asked whence they prepare their garments in that (Second) Earth. They replied, that they gather from certain herbs such things as they spin into threads, and that they then lay out the threads flat composed in a double and triple order, and moisten them with glutinous water, and thus induce consistency; colouring this web afterwards with the juices of herbs.

10258⁴. Hence by 'garments' (Ps.xlv.8) is signified His Divine Human; for whether you say the Divine Human of the Lord, or the Divine truth, it is the same; because the Lord when He was in the world was the Divine truth itself; and when He went out of the world He made Himself Divine good, from which is Divine truth. That, also, in the Word, is called 'a garment' which invests something else, whatever it be. The like is signified by the Lord's 'garments' in Is.lxi.2,3.

—^e. That 'garments'=truths which invest good. Refs.

10346. 'And the garments of ministry, and the garments of holiness for Aaron the priest' (Ex.xxxi.10)=a representative of the Lord's Spiritual Kingdom adjoined to His Celestial Kingdom; (for) 'the garments of Aaron'=a representative of the Lord's Spiritual Kingdom adjoined to His Celestial Kingdom.

10347. 'And the garments of his sons' (id.)=a representative of lower spiritual things. Ref.

10536. For 'ornament' has reference to garments;

and by 'garments' in general are signified Divine truths. (This signification of 'garments') originates from the representatives in the other life. There, all, both Angels and Spirits, appear clothed in garments, each one according to his truths. Those who are in genuine Divine truths appear clothed in white resplendent garments; and others in other garments. Spirits indeed do not know whence they have their garments; but they are put on while they are unaware; and their garments are also varied according to the changes of their state as to truths; in a word, their Intellectual is what is presented to view and represented by the garments; for the Intellectual of everyone is formed through truths. . . . The Intellectual with the Angels of Heaven is in their Internal; hence they have white resplendent garments; the resplendence is from Divine good, and the whiteness is from the light of Heaven, which is Divine truth. But the garments of those who are in externals without an Internal are dusky and tattered, like those of beggars in the streets and of robbers in forests.

— That 'garments'=truths. Refs.

10754. When the preacher was with those who are clothed, there appeared a woman . . . clothed-*induta*-in a simple garment. Des.

H. 129^e. The reason the Lord's 'vestments' so appeared (at the Transfiguration), was that they represented Divine truth which is from Him in the Heavens. 'Garments' in the Word also=truths; whence it is said, 'Jehovah, Thou clothest-*amicis*-Thyself with light as with a garment' (Ps. civ. 2).

177. On the garments with which the Angels appear clothed-*induti*. Chapter.

— As Angels are men, and live together as do the men of the Earth, they have garments. . . . and other like things, with the difference that they have all things more perfect, because in a more perfect state. . . .

178. The garments with which the Angels are clothed . . . correspond; and because they correspond they also really come forth-*existunt*. Their garments correspond to their intelligence; and therefore all in the Heavens appear clothed according to intelligence; and as one excels another in intelligence, one has more excellent garments than another. The most intelligent have garments sparkling as from flame; some have garments which are resplendent as from light; the less intelligent have bright white and dead white garments devoid of resplendence; and the still less intelligent have garments of various colours; but the Angels of the Inmost Heaven are naked.

179. As the garments of the Angels correspond to their intelligence, they also correspond to truth, because all intelligence is from Divine truth; and therefore whether you say that the Angels are clothed-*induti*-according to intelligence, or according to Divine truth, it is the same. The reason the garments of some sparkle as from flame, and those of some are resplendent as from light, is that flame corresponds to good, and light to truth from good. The reason the garments of some are bright white and dead white devoid of resplendence, and those of some are of various colours, is that the Divine good and truth are less refulgent, and are also variously received, with the less intelligent. . . .

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180. As the Angels are clothed-*induti*-with garments in Heaven, therefore also they have appeared clothed in garments when seen in the world. III.

— And as intelligence is from Divine truth, therefore the vestments of the Lord, when He was transfigured, were sparkling and bright white as the light.

—². But he who is not in truths is said not to be clothed-*indutus*-with a garment of wedding.

181. That the garments of the Angels do not merely appear as garments, but that they really are garments, is evident from the fact, that they not only see them but feel them; and also that they have a number of garments; and that they put them off and on; and those which are not in use they preserve; and when in use they reassume them: that they are clothed-*induti*-with various garments, I have seen a thousand times. I have inquired whence came their garments, and they said from the Lord, and that sometimes they are clothed without knowing it. They said also that their garments are changed according to the changes of their state, and that in the first and second state they have resplendent and bright white garments, in the third and fourth a little duller; and this too from correspondence, because they have changes of state as to intelligence and wisdom.

182. As everyone in the Spiritual World has garments according to intelligence, thus according to the truths from which intelligence comes, they who are in the Hells, being devoid of truths, do indeed appear clothed-*induti*-with garments, but with tattered, squalid, and disgusting ones, each one according to his own insanity, nor are they able to be clothed-*induti*-with others. The Lord allows them to be clothed, to prevent their appearing naked.

393^e. (In Heaven) they are clothed gratis.

519. After the Spirits have been prepared by instructions for Heaven . . . they are then clothed-*induuntur*-with angelic garments, which for the most part are bright white as from fine linen. . . .

W. H. 1². 'Clothed-*circumindutus*-with a vestment dipped in blood' (Rev. xix.)=the Word in the letter to which violence has been done.

C. J. 50. The Dutch there appear in like garments. (See DUTCH, here.) J.(Post.)22.

— In the Spiritual World all are clothed according to (the principles of their religion); and therefore they who are in Divine truths have garments white and of fine linen.

L. 14². By the garment in which he was honourable, and which was red (Is. Lxiii.) is meant the Word, to which violence had been done by the Jewish people. T.116.

S. 44. By the garments of the priesthood or of holiness was represented Divine truth from Divine good.

48. By the vestments which became as the light (the Lord represented) His Divine truth.

52^e. I saw them stripped of their garments; a sign that they were without truths.

W. 380^e. Hence it is that in the Heavens where love to the Lord reigns the light is flaming, and the Angels there are clothed-*induti*-in crimson garments; and in

the Heavens where wisdom reigns, the light is bright white, and the Angels there are clothed in white linen garments.

P. 197². As it was perceived by the Angels that those three were in like faith, it was said to the ambassador, Put on the garments of a priest, and believe that you are a priest. (He then spoke as the priests had done.) And afterwards it was also said to those two priests, Put off your garments, and put on the garments of political ministers, and believe yourselves to be such. (They then spoke in favour of human prudence against the Divine Providence.) M.354. T.663.

279³. There are certain men who . . . are elevated into Heaven, because they have lived well, but still have taken with them the belief that they are clean and pure from sins . . . These are first clothed—*induuntur*—in white garments according to their belief; for white garments = a state purified from evils . . .

R. 45. 'Clothed—*indutum*—with a garment down to the foot' = the Divine proceeding which is Divine truth. . . . (For) 'vestments,' in the Word, = truths . . . because in Heaven they are clothed according to the truths which proceed from their good. III.

107⁰. In the understanding (works) receive life, and at the same time garments . . .

166. 'Who have not defiled their garments' (Rev.iii. 4)=who are in truths, and have not defiled worship through evils of life and the derivative falsities.

— By 'vestments,' in the Word, are signified the truths which invest good; and, in the opposite sense, the falsities which invest evil; for a man is either his own good or his own evil; and the derivative truths or falsities are his vestments. All Angels and Spirits appear clothed according to the truths of their good, or according to the falsities of their evil. —², Fully III.

168. 'He that overcometh shall be clothed—*indueretur*—in white vestments' (ver.5)=that he who is reformed becomes spiritual. . . . 'To be clothed in white vestments' = to become spiritual through truths.

212. 'And white vestments, that thou mayest be clothed—*induaris*' (ver.18)=that they should acquire the genuine truths of wisdom. Ex.

231. The spiritual Angels, being in the truths of wisdom from the Lord, are in that bright white light, and are therefore clothed in white; and the celestial Angels, being in the goods of love from the Lord, are in that flaming light, and are therefore clothed in red.

234. 'Clothed—*circumamictos*—in white garments' (Rev.iv.4)=from the Divine truths of the Word. That 'white garments' = the genuine truths of the Word. Refs.

328. 'Garments' = truths; and 'white garments,' genuine truths. The reason these are signified by 'garments,' is that all in the Heavens are clothed according to the truths with them; and each one has a garment according to his conjunction with the angelic Societies; and therefore when the conjunction exists, they at once appear similarly clothed. (See ROBE—*stola*, here.)

341⁰. The king saw most of (his clergy) in a secular garment.

456². Their garments are of goat's hair.

463¹. They carry a certain mark in their garment by which they know each other. T.462.

705. 'Behold I come as a thief; blessed is he who watcheth and keepeth his vestments' (Rev.xvi.15)=the Advent of the Lord, and then—*tunc*—Heaven for those who look to Him, and remain in a life according to His precepts, which are the truths of the Word. . . . 'Vestments' = truths which invest, thus the precepts of the Lord in the Word, because these are truths.

815⁰. This is manifestly evident from the Angels of Heaven, who, the more they are in truths and in a life according to them, the more brightly white do the garments in which they are clothed—*amicti*—appear. The reason is that they are in a more brightly white light.

825. 'He was clothed—*circumindutus*—in a vestment dipped in blood, and His name is called the Word of God' (Rev.xix.13)=Divine truth in the ultimate sense, or the Word in the letter, to which violence has been done. By 'a vestment' is signified truth investing good; and when predicated of the Word, there is signified the Word in the sense of the letter; for this is as a garment, with which its spiritual and celestial sense is clothed—*circumindutus*.

830. 'And He has upon His vestment and upon His thigh a name written, King of kings, and Lord of lords' (ver.16)=that the Lord teaches in the Word what His quality is, that He is the Divine truth of the Divine wisdom, and the Divine good of the Divine love, thus that He is the God of the universe. By 'the vestment' of the Lord is signified the Word as to Divine truth.

—². By 'the name written upon His vestment' is signified the Word as to Divine truth; and by 'the name written upon the thigh' is signified the Word as to Divine good. Both are in the Word; the Divine truth of the Word is in its spiritual sense, which is for the Angels of the Middle or Second Heaven, who are in intelligence from Divine truths . . .

875. (The Angel) who came from the east of Heaven was in a resplendent crimson garment; and (the Angel) who came from the south of Heaven was in a splendid hyacinthine garment.

962. All (the clergy) were clothed—*induti*—in the garment of sacerdotal ministry. At one side there was a treasury . . . in which there lay splendid garments in beautiful order. It was a Council convoked by the Lord.

—^e. After these conclusions had been formed . . . the Angel guard came from the treasury, and brought to each of those who had sat upon the seats splendid garments, interwoven here and there with golden threads, and said, Receive wedding garments. And they were conducted in glory into the New Christian Heaven . . .

M. 10². (He said) I saw Angels in white garments; and they murmured, What new guest is this not clothed—*indutum*—in a garment of Heaven? . . . I thought, This appears to me like him of whom the Lord said, that he had entered in to the wedding without a wedding garment; and I said, Give me such garments; and they laughed; and then one came from the senate-house with the command, Strip him naked, cast him out, and throw his garments after him . . .

14. The Prince invited them to eat bread with him ; and at the same time two guards of the court brought **garments** of fine linen, and said, Put on these ; for no one is admitted to the table of the Prince unless he is clothed-*indutus*-in the **garments** of Heaven.

19^e. When it was the time (for the wedding), the Angel said, Gird yourselves, and put on the **garments** of Heaven which our Prince has sent you. And they put them on, and behold the **garments** became resplendent as from flaming light, and they asked the Angel, Whence is this ? He replied, Because you are going to a wedding ; with us at such a time our **garments** become resplendent, and become wedding **garments**.

25. The time has come for us to separate ; put off, therefore, the **garments** sent you by the Prince, and put on your own. And when they were in the latter, they were inspired with a longing to be gone . . .

42^d. I perceived that they represented marriage love in its life and in its decoration ; in its life in their faces ; and in its decoration in their **garments** ; for all the Angels are affections of love in human form ; the reigning affection itself shines forth from their faces ; and from the affection and according to it **garments** are allotted ; and therefore it is said in Heaven, that his own affection invests each one. (The **garments** of these two married partners from the Third Heaven fully des.)

175^e. As the affections and perceptions of the male sex are thus discriminated from creation and thence from nature, therefore among the statutes given to the sons of Israel was also this : 'There shall not be a **garment** of a man upon a woman, nor a **garment** of a woman upon a man ; because this is an abomination' (Deut. xxii.5). The reason was, that all in the Spiritual World are clothed according to their own affections ; and the two affections, of the woman and of the man, cannot be united except between the two, and never in one. E.555¹², Ex.

315³. (The **garments** each put on when he mounted the desk. Des.)

354. It is peculiar to the Spiritual World, that a Spirit thinks himself to be such as is the **garment** upon him. The reason is that there the understanding clothes everyone. T.663.

355. I saw in a meadow men clothed-*indutos*-in like **garments** to those of men of the world ; from which I knew that they had newly arrived from the world.

T. 130^d. That 'they divided His **garments**, and cast a lot upon His coat'=that they had dispersed all the truths of the Word, but not its spiritual sense.

459. (The president) had . . . a **vestment** tinged with the flaming light of the gymnasium.

537. In Heaven (they who do what is good solely from natural goodness) are clothed-*amiciti*-in **garments** of a red colour ; and after they have been initiated into the goods of the New Church, they are clothed-*amiciantur*-in **garments** of a crimson colour ; which, as they receive truths also, acquire a beautiful yellow glow.

686. They who have been regenerated through the Divine truth of faith, in Heaven go in **garments** of white fine linen, and are called spiritual Angels ; whereas they who have been regenerated through the

Divine good of love, go in crimson **garments**, and are called celestial Angels. They who go clothed-*induti*-in white **garments**, are meant by these : 'They follow the Lamb clothed in fine linen white and clean' (Rev.xix. 14). 'They shall walk with Me in white' (Rev.iii.4 ; vii.14). The Angels in the Lord's sepulchre seen in white and resplendent **garments** (Matt.xxviii.3 ; Luke xxiv.4) were of this kind. . . That '**garments**' in the Word,=truths ; and '**garments** white' and 'of fine linen,' Divine truths. Ref. The reason they who have been regenerated through the Divine good of love are in crimson **garments**, is that crimson is the colour of love . . .

—e. As '**garments**'=truths, therefore he who was found among those called and not clothed-*indutus*-in wedding **garments**, was cast out and cast into outer darkness.

797³. (Melancthon) then appeared in a coarser **garment**.

815^e. The Evangelical there, in their contentions with the Reformed about truths, appear as if they were tearing their **garments** ; because **garments**=truths. J.(Post.) 31.

D. 260. On one not clothed-*induto*-in the **garments** of the feast.

817. (Spirits inducing on man the desire for certain **garments**.) 1333. 1563.

1081. That he was clothed-*indutus*-in a bluish white **garment**, signified that he was an upright Spirit.

1206. That Souls take off their **garments** . . . when they suppose themselves to be innocent.

1796. They who are Angels do not reflect upon the fact that they are clothed-*induti*-with **garments**, so much as do Spirits . . . who in the life of the body had much delighted themselves with adornment of **garments**. These, in the other life, from phantasy, while they are reflecting, suppose themselves to be clothed-*indutos*-with like **garments** as in the life of the body . . . Such ideas are so vivid with them that when I said to them that in the other life they are not clothed-*induantur*-with **garments**, all those recently come from life marvelled, and could only with difficulty be withdrawn from that phantasy ; nay, such was the phantasy of some that they supposed they could feel by touch that they were clothed in **garments** ; but in time this phantasy is abolished, and so there comes another idea, which is that of almost no **garments**, and scarcely of bodies . . .

1797. Moreover, the Angels of the interior Heaven, when represented to Spirits, appear to them in neat **garments**, like maidens, in a **garment** with white and black neatly mingled and almost in stripes, modest, and neatly fitted to their bodies. But the Angels of the more interior Heaven are represented before Spirits in **garments** most highly adorned with various kinds of flowers, and resplendent more especially with sky-blue and red. But the inmost Angels are represented naked, as infants. These representations are before Spirits, and signify their natural things . . . For in the Heavens there are no such phantasies, and therefore the **garments** appear to be laid aside when they are entering Heaven.

From the **garments** and their colour it may be known whence such representations flow.

[D.] 3225. The things which are represented by **garments**, or clothing—*amiclus*, are only representations of the Societies which remain in lowest and lower things.

3609. When I put on a **garment** different from that which I had worn for several months . . . the Spirits scarcely knew me.

3757°. If (animals) had had need of **garments**, they could have made them more neatly than men; and therefore also they are clothed—*amicuntur*—in much more beautiful **garments** than man.

3854. They said that by such female **garments-vestitus**—are represented also natural and corporeal things; but it was given to reflect that if at this day Spirits and men were devoid of clothing—*amicutus* . . . they would appear most ugly and shocking . . .

4133. In a dream I seemed to be . . . in very bright white haireloth; but as I was devoid of a **garment** I was ashamed; therefore I went out in order to put on a **garment**; having been forbidden a black grey **garment** . . . Ex.

4354. Infant girls . . . appear to be clothed thus, and to be adorned with new **garments** according to their perfection . . .

4480°. The layings aside as it were of **garments** (on admission into Heaven), are appearances from this, that external Societies are then taken away from them . . .

4708. On angels of light who are not in wedding **apparel-vestitu**. 5642, Des.

4716. Man reflects upon various things with which he may clothe himself . . . Spirits do not do this. **Garments** are given them according to their state, and they do not know whence and when, nor do they care. 5177.

4786. The angelic Societies with a Spirit . . . inflow (also) into his **garments** everywhere. Hence it is that by the **garments** a Spirit has it can be Known with which Societies he is conjoined. A certain female Spirit had a case containing some **garments** of a little child . . . and when it was taken away the infantile innocence perished . . . If a hat or a wig is taken away from anyone, the communication . . . perishes . . .

4830. That **garments** are public truths—*vera forensia*; also those of civil laws, economical ones, and the like.

— He continually changed his **garments**, and put on now women's, now girls', now men's . . . By this it was manifested that **garments** are public truths, and those of women appearances of what is just, and so on. 5225°.

5172. They who walk constantly in their own clothing—*vestitu*—without change, except on stated days . . . are esteemed. The reason is that they act determinately . . . But when they see some changed, as regards the **garments** and face, they know that it is not well with them . . .

5174. When they go out, and see changes in their **garments**, etc.; if the changes are for the worse . . . they know that they have done something of evil . . . 5601.

5225. (Sirens) clothe—*induunt*—themselves with **vestments** full of silver . . .

5461½. When he cast away his (knightly) **garment**, he at once returned to his former judgment.

5601°. If spots appear upon their **garments**, or if they become duller, they in like manner recollect . . . They are resplendent, white, and rosy when they have thought truths from good.

5642°. A wedding **garment** is truth from good. 5677°

5662. (Maidens there) receive **vestments** gratis, not knowing how, which they put on daily; and a better **vestment** for feast days.

5664. When they see spots on their **garments**, it is a sign that they have thought evil, and that they have done something which ought not to be done; the spots cannot be washed out . . . In like manner when they see any of their **garments** missing from their chamber . . . If they see a new **garment** in their chamber, they then inmosty rejoice, because they know that they have acted well.

5828°. The doctrinal things . . . are taken away from them . . . and they then appear without **garments**; because **garments**=such things.

6018. On **garments** and their correspondences. (Communications with others effected by **garments**. Examps.) 6030.

E. 317. 'Vestments'=truths clothing good. Refs.

64°. His 'vestments'=the Divine truth proceeding from Him. 195¹⁸. 412⁵. 594². 1070³.

—⁴. The Lord's 'garments'=the Divine truth, thus the Word. . . The **garments** which they divided, the Word in the letter . . .

65. There is a sphere which proceeds from every Angel and Spirit . . . according to this they have their **garments**.

—². The Lord's **vestments**=the Divine proceeding, which is Divine truth united to Divine good, which fills the universal Heaven . . .

131°. By 'vestments' (Luke xxii. 36) are signified man's Own things.

187°. 'Vestments'=the Knowledges of truth and good. Refs. 193°.

195. 'Vestments'=the scientific truths and Knowledges which are in the natural man. Hence by 'not to defile their **vestments**' is signified not to live as a moral man for the sake of self and the world . . .

—³. For by 'the **vestments**' is meant that which is outside the man himself, and invests him; thus his natural man, with the things therein, which are scientifics and Knowledges . . . —⁵, Ex.

—⁵. There, all appear clothed according to their moral life. Des.

— Hence 'vestments' in the Word=truths from good; and in the opposite, falsities from evil; both the former and the latter in the natural man, in which truths and falsities are called scientifics and Knowledges.

—⁶. That 'vestments' in the Word=truths or falsities. Ill.

—¹¹. 'A garment of wedding' = the intelligence of the spiritual man, which is from the Knowledges of truth and good; and 'not to be clothed with a garment of wedding' = a hypocrite who by moral life counterfeits spiritual life, when yet it is merely natural.

—¹⁸. That 'garments' = truths, is from this origin, that the light of Heaven is the Divine truth proceeding from the Lord . . . and all things in the Heavens exist from the light there; in like manner also garments, Ill.

198. 'He shall be clothed in white garments' = intelligence and wisdom according to truths and their reception.

240^d. 'To clothe' = to instruct in truths.

243. 'And white vestments that thou mayest be clothed' = and genuine truths and the derivative intelligence.

271. 'Clothed in white garments' (Rev. iv.) = all truths from good in the lower Heavens.

— Lower truths correspond to garments; and as the lower Heavens are in these truths, therefore also the garments of the Angels in the higher Heavens correspond to them.

283⁸. The Divine truth in the Heavens is called 'His garment,' because it proceeds from Him as a Sun . . .

324¹⁵. 'Garments of embroidery' = Knowledges of truth from the Word. 395⁹.

329²⁵. 'Vestments' (Lam. iv. 14) = the truths which invest lower things, which truths are the truths of the sense of the letter. —

375²⁶. 'The mouth of the garments' (Ps. cxxxiii. 2) = the influx and conjunction of celestial and spiritual good, thus of good and truth.

—²⁷. 'To clothe with embroidery, and to shoe with badger' (Ezek. xvi. 10) = to instruct in the Knowledges of truth and good from the sense of the letter.

395. All Spirits and Angels are clothed according to their intelligence, or according to the reception of truth in the life . . . for the light of their intelligence is formed into garments . . . 412⁵.

— Therefore 'garments' = truths; the garments which are next the body . . . = interior truths, and the garments which are around them . . . = exterior truths. Enum.

—¹³. 'Garments of vengeance' (Is. lix. 17) = the truths by which.

405²¹. 'Thou coveredst it with the abyss as with a garment' (Ps. civ. 6) = that they are encompassed with the scientifics in the natural man . . . 'A garment' = scientific truths clothing . . .

475. They who are in falsities from ignorance, in the Spiritual World, appear first in dull garments of diverse colours; and when they are in temptations, in squalid ones; but when they come out of temptations, they appear in white robes . . . 476.

—¹². 'Vestment' and 'covering' = His Human. (Gen. xlix.)

476^c. The garments of the Angels . . . appear bright . . . from the Divine truth from the Lord with them . . .

543¹⁴. By 'vestment' is signified truth clothing good. 555³.

555¹⁸. 'The garment of captivity' = falsity of religion in which he is kept as a captive who from affection longs for truth.

619¹¹. 'His garments were fine linen, silk, and embroidery' (Ezek. xvi.) = the Knowledges of celestial, spiritual, and natural truth.

637³. 'Garments' in general = the truths of the Church. Refs. Hence the rending of the garments = grief on account of the truths of the Church having been injured and as it were torn asunder by falsities. —¹⁸.

654⁷⁰. 'They shall strip thee of thy garments' . . . = that they shall deprive of all intelligence . . .

659²⁰. 'The vestment of the slain . . .' = truth adulterated . . .

717. Aaron's 'garments' in general represented the Spiritual Kingdom; for this in the Heavens invests the Celestial Kingdom.

730³⁶. 'Garments' = the truths of the natural man.

740¹⁶. The falsification of the Word is signified by 'Joshua being clothed with filthy garments stood before the Angel' (Zech. iii. 3).

768¹¹. 'Garments' (Ps. cii. 26) = external truths which pertain to those in the former heaven and earth.

811²⁶. The truths of doctrine of that Church are signified by 'the garments of ornament' . . .

828⁸. 'Garments' = truths investing good; and truths which invest are in the memory and thence in the thought.

831⁶. The spiritual Angels are clothed in garments of fine linen and silk, in general resplendent ones.

863¹⁵. As the garments (of kings' daughters) = truths in the ultimates of order, such as are the truths of the Word in the sense of its letter . . .

922⁵. As (the Word in the letter) is signified by 'the Lord's garments' . . .

951. All the Angels appear clothed according to their functions; for the garments in which they go clothed correspond to their ministries, and in general to their interiors. The Angels who are wise from Divine truth appear in white garments of satin, fine linen, or flax . . . Therefore also Aaron and his sons had garments from linen . . . Ill. and Ex.

—⁷. Because man by his garments also has communication with the Societies of Heaven . . . This it has been given me to know from the changing of my garments; for on the laying aside of a linen garment those in the Spiritual World who were in truths complained that they could not be present . . . That there is such a correspondence with the very garments of man has been hitherto unknown . . .

1143². 'Garments' = the truths with which good is invested.

1193⁴. By 'garment' is meant everything external which as a body clothes (the soul).

1226². Garments are also given to (the Angels) according to their uses.

J. (Post.) 222. Their sacerdotal **garment** is taken away from them, and afterwards they do not know that they have been preachers.

323. Shown . . . from the **garments** which in a moment are put on, new ones given, changed.

327. (The **garments** of the English there. See ENGLAND, here.)

De Verbo 107. The Word is as it were **clothed**, and thus corresponds to the **garments** of those parts (of man); for **garments** in general = truths, and also actually correspond to them. But still many things in the sense of the letter are . . . devoid of **garments**, and these correspond to the face of man and also to his hands . . .

D. Wis. 13. 'Vestments' in the Word = the truths of wisdom; and therefore all the Angels in the Heavens appear **clothed** according to the truths of their knowledge, intelligence, and wisdom.

Can. God iv. 12. In the Spiritual World . . . in a moment . . . **garments** are created.

Garner. See BARN.

Gasp. *Efflare.*

T. 16^e. He **gasped** out, Three gods.

Gasp. *Singulare.* T. 28^e.

Gate. *Porta.*

A. 655. 'Gates' (Is. liv. 12) = the rational things thence.

145². Man is 'Bethel' . . . and also 'the gate of heaven' (Gen. xviii. 17) when he is in the celestial things of Knowledges . . .

1627. Decorations of the **gates** there. Des.

2324. 'Lot was sitting in the **gate** of Sodom' (Gen. xix. 1) = those who are in the good of charity, but in external worship . . . who are among the evil, but separated from them, which is 'to sit in the **gate** of Sodom.'

—³. A **gate** is that by which there is entrance into a city, and exit from a city; consequently, 'to sit in the **gate**,' here, = to be indeed among the evil, but still to be separated from them . . .

2851. 'Thy seed shall inherit the **gate** of thine enemies' (Gen. xxii. 17) = that charity and faith shall succeed in the place where before there were evil and falsity.

—². As to the signification of 'gate,' there are in general two **gates** with every man; the one opens to Hell—to the evils and falsities thence, and in this **gate** are infernal Genii and Spirits—and the other **gate** opens to Heaven, to the goods and truths thence, and in this **gate** are Angels. Thus there is a **gate** which leads to Hell, and a **gate** which leads to Heaven. The **gate** of Hell is open with those who are in evil and falsity . . . but the **gate** of Heaven is open with those who are in good and the derivative truth . . . The rational mind . . . is compared to 'a city' . . . and as it is called 'a city,' **gates** are allotted to it, and it is described *passim* that the enemies besiege that city . . . The infernal Genii and Spirits, with their evils and falsities, can come no further than to the lower or external **gate** . . .

—³. Hence it is that they are called dead men . . . because the **gate** of Heaven is closed with them. That it is closed with them manifestly appears . . . in the other life; and also on the other hand that the **gate** of Heaven is open with those who are in good and truth.

—⁴. As to 'the **gate** of enemies' mentioned in this verse, it is with man in his natural mind; and when a man is altogether natural or unregenerate, evils and falsities have possession of it; or, what is the same, evil Genii and Spirits inflow into it with cupidities of evil and persuasions of falsity . . . But when the man becomes spiritual, or is being regenerated, then the evils and falsities, or what is the same, the evil Genii and Spirits, are driven away from that **gate**, or from that mind, and then there succeed goods and truths . . . which is signified by 'thy seed shall inherit the **gate** of thine enemies.' Ill.

—⁵. 'Gate' (Is. xiv. 31) = the approach to the interiors or to the rational mind; 'city' = that mind . . .

—⁷. 'The **gate**' is said to be 'laid waste' (Is. xxiv. 12) when nothing but evils and falsities reign.

—⁸. 'All the **gates** (of Zion) are desolate' (Lam. i. 4) = that all the approaches are possessed by falsities.

—⁹. 'Her **gates** are sunk into the earth' (Lam. ii. 9) = that the natural mind is taken possession of by evils and falsities.

—¹⁰. 'To straiten in all the **gates**' (Deut. xxviii. 52) = to shut off every approach against good and truth.

—¹¹. 'The **gates** of the land open to the enemies' (Nahum iii. 13) = that evils possess the place where goods should be.

— 'To assault the **gates**' (Judges v. 8) = to assault goods and truths.

—¹². 'The inhabitants of the **gate**' (Ps. lxxix. 12) = evils and falsities; and also the infernals.

— 'The door of the inner **gate** looking towards the north' (Ezek. viii. 3) = the place where there were interior falsities. 'The door of the **gate** of the house of Jehovah towards the north' (ver. 14) = where there are interior evils.

—¹³. 'To speak with the enemies in the **gate**' (Ps. cxxvii. 5) = to have no fear of evils and falsities, thus none of Hell.

—¹⁴. From these passages (ill.) it may be evident what is signified by 'the **gate** of enemies'; namely, Hell, or the infernals, who continually assault goods and truths. Their seat is with man, in his natural mind. But when a man is such as to admit goods and truths, thus the Angels, then the infernals are driven by the Lord from that seat, and when they are driven away the **gate** of Heaven, or Heaven, is opened. This **gate** is also mentioned in the Word *passim*. Ill.

—¹⁵. From these passages it is evident that 'the **gate** of Heaven' is where the Angels are with man, that is, where there is the influx of good and truth from the Lord; thus that there are two **gates**. Of these two **gates** the Lord speaks in Matt. vii. 13. 14.

—⁶. Also concerning the **gates** to the New Jerusalem, and the **gates** to the new temple . . . by which too nothing else is meant than the approach to Heaven.

— Hence Jerusalem is called 'the **gate** of the people' (Mic. i. 9; Obad. 13).

2943. 'To all entering the **gate** of his city, saying'

(Gen. xxiii. 10) = as to the doctrinal things through which is faith. (For) 'a gate' = entrance, thus that which introduces . . . in like manner as 'a door.'

—². As 'a city' = faith, 'the gate' of a city = doctrinal things; because these introduce to faith. . . This was also signified by the judges and elders sitting in the gate of the city, and judging there. Ill.

— 'A gate' also = the approach to the rational mind. Ref.

3187. 'Let thy seed inherit the gate of thine haters' (Gen. xxiv. 60) = the Spiritual Kingdom of the Lord from the marriage of good and truth in the Divine Human, which Kingdom has charity and faith where before there were evil and falsity. —².

—³. With each man who is becoming a kingdom of the Lord, the case is this:—Before he becomes this kingdom . . . infernal and diabolical Spirits have possession of that which is called 'the gate;' but when he is becoming a kingdom of the Lord . . . then the evils and falsities . . . are driven out thence, and good and truth enter, and inherit that place.

3721. 'This is the gate of heaven' = the ultimate in which order ceases; and through which ultimate there is apparently as it were an entrance from nature. (For) 'a gate' = that through which there is exit and entrance. The reason this is the ultimate in which order ceases, is that it treats of the Natural, which is represented by Jacob.

4477. 'The gate of the city' (Gen. xxxiv. 20) = the doctrine of truth.

4492. 'All going forth from the gate of his city' (ver. 24) = that they receded from the doctrine of the Church among the ancients. . . 'The gate of the city' = doctrine . . .

6626^e. (The infernals) have appeared to me in the gates which opened into the World of Spirits . . . That the gates of Hell open into the World of Spirits. Ref.

9496^e. 'The cities' in these passages = doctrinal things; 'the gates,' firmness and protection.

9603². 'The holy Jerusalem' = the Lord's New Church; 'the gates' and 'the walls' = truths of faith protecting.

9668². The Lord enters through the good of love into Heaven, which may be evident from . . . 'He led me to the gate which looketh toward the east . . .' (Ezek. xliii. xlv.)

9763. 'For the gate of the court the covering' (Ex. xxvii. 16) = the introduction into that Heaven, and a guard lest it should be entered by any except those who are prepared. (For) 'a gate' = communication and introduction. Ref.

9832². If a man is only in truths . . . he stands merely before the gate (of Heaven).

10483. 'Moses stood in the gate of the camp' (Ex. xxxii. 26) = where the opening into Hell is. . . 'In the gate' = where there is an opening. . . The reason Moses stood in the gate of the camp . . . was that it might be represented that what is internal cannot enter into Hell . . .

—². What the opening into Hell is which is signified by the gate of this camp. Ex. . . The opening is

into the World of Spirits . . . They are opened according to necessity and need. Ex.

—³. It is this opening which is meant by the gate of Hell . . . Those gates are guarded by the Lord by means of Angels, to prevent more Spirits going out than are needed. Hence it is evident what is signified in the Word by 'the gates of Hell,' and by 'the gates of enemies.' Ill.

— 'The gates of Hell shall not prevail' (Matt. xvi. 18) = that the Hells will not dare to go out and destroy the truths of faith.

—⁴. 'To inherit the gate of enemies' (Gen. xxii. 17; xxiv. 60) = to destroy the evils and falsities which are from Hell . . .

—⁵. 'Gates,' however, in a good sense, = an opening into Heaven (Ps. xiv. 7, 9).

—⁶. Moreover, by 'gates' in the Word is signified an entrance into Heaven and into the Church through truth and good; and also the influx of truth and good with man.

10489. 'Pass ye and return from gate to gate in the camp' (Ex. xxxii. 27) = wherever there is anything open from what is internal into what is external. . . (For) 'a gate' = an opening; thus 'from gate to gate' = wherever there is anything open.

H. 187^e. 'The twelve gates' = the truths which lead to good.

223. At the gate (of the temples in Heaven) which is at the east of the temple to the left of the pulpit, stand those who are being initiated.

307². By its 'twelve gates which were of pearls' they understand introducing truths. N. 1².

428^e. These outlets and entrances are what are called in the Word the gates and doors of Hell and of Heaven.

429. The gates and doors to the heavenly Societies do not appear, except to those who are prepared for Heaven; nor are they found by others. To each Society there is one entrance from the World of Spirits, beyond which there is one way which branches into many as it ascends. Neither do the gates and doors to the Hells appear except to those who are about to enter; to whom they are then opened; and when they are opened there appear caverns . . . tending obliquely downwards to the deep, where again there are a number of doors.

430. There are also with every man two gates, one of which opens towards Hell, and is opened to the evils and falsities thence; and the other gate opens towards Heaven, and is opened to the goods and truths thence. The gate of Hell is opened to those who are in evil and the derivative falsity . . . but the gate of Heaven is opened to those who are in good and the derivative truth; for there are two ways which lead to the rational mind of man . . .

553³. At their openings, which are called the gates of Hell, there usually appears a monster . . . D. 4641, Des.

583^e. The Hells do not appear . . . but only the entrances which are called gates, when they are opened . . . All the gates to the Hells open from the World of Spirits, and none from Heaven.

584. There are Hells everywhere . . . The openings or

gates to the Hells which are beneath the mountains, hills, and rocks, appear to the sight like holes and like fissures in the rocks; some extended wide and spacious; some narrow and confined: all when looked into appear shady and dusky . . .

585. The openings or gates to the Hells which are beneath the plains and valleys, appear diversely to the view; some like those which are beneath the mountains, hills, and rocks; some like cavities and caverns; some like great chasms and gulfs; some like marshes; and some like ponds of water. They are all covered over; nor are they opened, except when evil Spirits from the World of Spirits are cast in thither. When they are opened there exhales from them either as it were fire and smoke such as appears in the air from conflagrations, or as it were flame without smoke, or as it were soot from a chimney on fire, or as it were a mist and thick cloud. Ex.

N. 1⁴. By 'the gates of the city' are signified the truths which introduce to doctrine, and through doctrine into the Church. Refs.

S. 36. The Word in its ultimate or natural sense . . . is signified also by . . . 'the gates which were pearls.'

P. 119. Unless evils are removed there is no opening; for they block up and close the gate, which cannot be opened by the Lord except by means of the man . . . When man thus as of himself opens the gate, the Lord then at the same time extirpates the concupiscences.

—^c. That the Lord continually urges and presses man to open the gate to Him, is evident from . . . 'Behold I stand at the door—*januam*—and knock . . .'

145². When man desists (from evils) the gate is opened, which being opened the concupiscences of evil are cast out by the Lord . . .

210^o. If thou dost not Know him (the love of self) . . . he dwells securely, and guards the gate, lest it should be opened by man, and thus he should be cast out by the Lord. This gate is opened by man by his shunning evils as sins as of himself, with the acknowledgment that it is from the Lord.

233³. Who cannot see that the Lord cannot enter so long as the devil is there; and he is there so long as man keeps the gate closed, in which man and the Lord are together. That the Lord enters when the gate is opened by means of the man, He teaches in . . . 'I stand at the door and knock . . .' The door is opened by man's removing evil and shunning and being averse to it as infernal and diabolical . . .

281³. If man were not allowed to think according to the delights of his life's love . . . the delights of these evils would take possession of the interiors of his mind, even so as to close the gate, and then he could not do otherwise than speak and act like things . . . But . . . he learns civil, moral, and spiritual things . . . and by means of them he is healed by the Lord, but still no further than to know how to guard the gate, unless he also acknowledges God, and implores His aid, that he may be able to resist these things . . .

R. 176. In the Spiritual World there actually are ways which lead to Heaven, and there are here and there gates; and those who are being led to Heaven by

the Lord go in the ways which lead thither, and enter through the gates. . . For all things which are seen in the Heavens are correspondences, and so therefore are the ways and gates; for ways correspond to truths, and therefore signify them; and gates correspond to entrance, and therefore signify it. As the Lord alone leads man to Heaven, and opens the door—*ostium*, He calls Himself 'the Way,' and also 'the Door.' Ill. As there are both ways and doors in the Spiritual World, and angelic Spirits actually walk in the ways, and enter through doors when they enter into Heaven, therefore there are frequently mentioned in the Word 'doors—*ostia*,' 'gates,' and 'doors—*januae*,' and by them is signified entrance. Ill.

—^c. As 'a door—*ostium*' = entrance . . . therefore the New Jerusalem is described as to its gates, upon which there were Angels, and it is said that they shall not be shut.

611. All who are prepared for Heaven . . . see a way . . . and they ascend, and in the ascent there is a gate, and a guard there; he opens the gate; and so they enter . . .

727². The gates of the New Jerusalem = entrance into the New Church; and entrance is effected through the Knowledges of good and truth from the Word.

899. 'Having twelve gates' (Rev. xxi. 12) = all the Knowledges of truth and good there, through which man is introduced into the Church. By 'gates' are signified the Knowledges of truth and good from the Word, because by these man is introduced into the Church; for the wall in which the gates were = the Word.

— By 'gates' are signified the Knowledges of truth and good in the following places also. Ill.

—^c. As 'gates' signified truths which introduce, which are Knowledges from the Word, the elders of the city sat in the gates, and judged. Ill.

901. 'On the east three gates, on the north three gates, on the south three gates, and on the west three gates' (ver. 13) = that the Knowledges of truth and good, in which there is spiritual life from Heaven from the Lord, and by which there is effected introduction into the New Church, are for those who are in love or in the affection of good more or less, and for those who are in wisdom or in the affection of truth more or less.

— By 'gates' are now signified the Knowledges of truth and good in which there is spiritual life from Heaven from the Lord, because upon the gates there were twelve Angels, and the names of the twelve tribes of the sons of Israel were written, by which that life in those Knowledges is signified . . .

— That 'gates' = the Knowledges of truth and good, through which there is effected introduction into the New Church. Ref.

— That there were three gates on the east, three on the north, three on the south, and three on the west, is because by the east is signified love and the affection of good in a higher degree, thus more; and by the west is signified love and the affection of good in a lower degree, thus less; by the south is signified wisdom and the affection of truth in a higher degree, thus more; and by the north is signified wisdom and the affection of truth in a lower degree, thus less.

—^e. The reason there were three **gates** to each quarter, is that 'three'=all.

904. 'He that talked with me had a golden reed, to measure the city and its **gates** . . .' (ver.15)=that to those who are in the good of love, the Lord gives the faculty of understanding and knowing the quality of the Lord's New Church as to doctrine and its introducing truths.

— . 'By '**gates**' are signified the Knowledges of truth and good from the sense of the letter of the Word, which, from the spiritual life in them, are truths and goods.

916. 'And the twelve **gates** were twelve pearls, and each of the **gates** was of one pearl' (ver.19)=that the acknowledgment and Knowledge of the Lord conjoin into one all the Knowledges of truth and good which are from the Word, and introduce into the Church.

— . By 'the twelve **gates**' are signified the Knowledges of truth and good in sum, through which man is introduced into the Church. By 'the twelve pearls' are also signified the Knowledges of truth and good in sum; hence it was that the **gates** were pearls. The reason each of the **gates** was of one pearl, is that all the Knowledges of truth and good, which are signified by the **gates** and by the pearls, relate to one Knowledge which is the containant of them, which one Knowledge is the Knowledge of the Lord . . .

—². That the Lord is the **gate** itself through which we are to enter into the Church and thence into Heaven, He Himself teaches in . . . 'I am the Door . . .' (John x.9).

922. 'And the **gates** of it shall not be shut by day, for there shall be no night there' (ver.25)=that those will be constantly received into the New Jerusalem who are in truths from the good of love from the Lord, because there is not any falsity of faith there. By the **gates** not being shut by day is signified that those are constantly admitted who want to enter . . .

951. 'Blessed are they who do His commandments, that their Power may be in the tree of life, and that they may enter by the **gates** into the city' (Rev. xxii.14) =that those have eternal happiness who live according to the precepts of the Lord, for the sake of the end that they may be in the Lord and the Lord in them through love, and in His New Church through Knowledges concerning Him.

— . 'To enter by the **gates** into the city'=that they may be in the Lord's New Church through Knowledges concerning Him. By the **gates** of the wall of the New Jerusalem are signified the Knowledges of good and truth from the Word. Refs. And because each **gate** was one pearl, there are principally signified by the **gates** Knowledges concerning the Lord.

M. 5². There were four **gates** to the house, one to each quarter . . . I followed some to the eastern **gate** . . . They said, The **gates** of this house are kept shut against those who would go out . . .

—^e. The **gate** was then opened, and they fled away home.

8. He introduced them (into the paradise) through a lofty **portal**, formed of the interwoven branches and shoots of noble trees.

—³. (Their vain search for the **gate** in order to get out of the paradise.)

11. The **gates** (of that Heaven) were opened for them; and after they had passed the third **gate** . . .

12. Before the **gate** (of the palace) there were six lofty columns of lapis lazuli.

56. I was inspired . . . to see the Temple of Wisdom . . . I ascended . . . to the summit of a hill . . . and there was there a magnificent **gate**; and the guard on seeing the Angels with me opened it . . .

500⁷. When they approached, there went forth a voice from that Heaven, Shut the **gates**; there are adulterers near; and suddenly the **gates** were shut; and the guards with rods in their hands drove them away. . . Instantly, when the **gates** were opened for the priests, there breathed on the rebels from Heaven the delight of marriage . . .

T. 160⁷. We said, Follow us into Heaven . . . and as we were with them, the guards opened the **gate**, and let us in.

508. There once appeared to me a magnificent temple of a square form . . . its **gate** was of a pearly substance.

—². This temple signified the New Church; the **gate** of a pearly substance, entrance into it.

—³. Afterwards, when I approached nearer, I saw this writing over the **gate**, *Nunc licet* . . .

721. These two sacraments . . . are like two **gates** to eternal life. By baptism, which is the first **gate**, every Christian man is intromitted and introduced into the things which the Church teaches from the Word . . . The other **gate** is the Holy Supper; through this is intromitted and introduced into Heaven every man who has suffered himself to be prepared and led by the Lord. There are no other universal **gates**.

—^e. By these things it is illustrated that baptism and the Holy Supper are like two **gates**, through which man is introduced to eternal life; and that behind the first **gate** there is a plain, which he must pass over: and that the second **gate** is the goal . . .

D. 4642. The **gate** of (these infernals) appears rather high; in fact, in the plane of the armpit . . .

4938. In the churches in the other life . . . they who are in a holy external sit at the **gate** of the temple . . .

5020. (The Dutch there tell strangers) to go out; and then they are led to the **gate** of the city; but it appears closed. They then tell them to go to another **gate**; and when they get there it is closed also; and so on to many **gates** . . . 5023, *et seq.*

E. 86³. These openings (of the Hells) which then appear, are called **gates** . . .

208. (Gen. art. on 'doors' and '**gates**,' and their signification.)

— . **Gates** correspond to entrance and intromission. Ex.

—². When novitiate Spirits are being introduced into a heavenly Society, there is opened to them by the Lord a way which leads thither, and when they arrive there, there appears a **gate** with a door at the side, where there are guards, who intromit him; and after-

wards others who receive and introduce him. (Hence) in the Word 'doors' and 'gates'=intrmission into Heaven; and as the Church is the Lord's Heaven on earth, they also=intrmission into the Church; and as Heaven or the Church is in man, therefore 'doors' and 'gates'=approach and entrance with man; and as all things which=Heaven and the Church, also=the things which are of Heaven and the Church, here the things which introduce, which are truths from good which are from the Lord; and as these are from the Lord... therefore by 'a door,' and 'a gate' to Heaven and the Church, in the supreme sense, is meant the Lord. Ill.

[E. 208]³. As there are two ways leading into man, there are also two doors or gates through which intrmission is effected; through the gate or door which opens from Heaven there enters the affection of spiritual truth from the Lord, because there enters good through it... But through the gate or door which opens from the world there enters all Knowledge from the Word...

—⁴. As 'doors' and gates'=intrmission into Heaven and into the Church, they therefore also=the truths from good which are from the Lord, because intrmission is effected through these. Ill.

—⁵. 'Gates' (Is.xxvi.2)=admission. 223².

—⁶. By 'the gates being open continually...'. (Is. lx.11) is signified perpetual admission.

—⁷. 'To open the doors that the gates may not be shut' (Is.xlv.1)=perpetual admission.

—⁸. 'Not to bring in... through the gates' (Jer. xvii.24)=not to admit.

—⁹. That 'gates'=the Divine truths which intrmit into the New Church; thus those who are in truths from good from the Lord...

—¹⁰. 'To come and set thrones at the door of the gates of Jerusalem' (Jer.i.15)=to destroy through falsities the truths which introduce into the Church.

—¹¹. As by 'doors' and 'gates' is signified intrmission, and, specifically, the truths which intrmit, which are truths from good from the Lord... Ill.

—¹². As 'gates'=the truths which intrmit... Ill.

298¹¹. By 'the doors which shall be open before Him that the gates may not be shut' is signified that from omniscience all things are manifested to Him, and that from omnipotence He has the Power of saving.

326⁶. 'The elders have ceased from the gate' (Lam. v.14)=that those who are in truths from good, or, abstractedly, truths from good through which there is intrmission into the Church, are no more.

357¹⁰. 'They shall not be ashamed when they speak with the enemies in the gate' (Ps.cxxvii.5)=that they shall be in no fear of evils from the Hells... 'The gate'=Hell. Refs.

372⁷. By 'the gates' (Jer.xiv.2) is signified the approach to these things.

401²⁵. 'Thy gates' (Is.liv.12)=the truths which intrmit; specifically, the doctrinal things which are from good; for all the truths of doctrine which are genuine proceed from good, and are of good.

410². In the Hells which are beneath the mountains, and in the rocks, entrances open either in the lowest

parts of their sides, or through caverns from the valleys; and the entrances in the lowest parts of the sides appear like the entrances into caves where there are wild beasts, pitch dark; and they are opened when evil Spirits are let in, but are then shut. These entrances are called in the Word 'the gates of Hell.' In the rocks, however, these entrances appear as fissures in the rock, and in some places as holes of various dimensions. The thick darkness in those gates or doors appears as thick darkness to good Spirits and Angels, but as luminosity to evil Spirits...

422⁸. By 'the gate' (Ezek.xliii.1,4) is signified introduction and entrance.

—⁹. By 'the gate looking to the east' (Ezek.xliv.1,2) is signified introduction into Heaven and into the Church by the Lord through the good of love which proceeds from Him. And that this is from the Lord, is signified by 'Jehovah... hath entered through that gate.' That introduction is effected through the worship of the Lord from that good, is signified by 'the gate shall be opened on the Sabbath day;' and that when there is not worship from that good introduction does not take place, is signified by 'that gate being shut during the six days of labour.'

—¹⁵. By 'the house' here (Ezek.xlvii.1) is signified the Church; by its 'gate,' entrance and introduction.

438⁷. By 'the gates' (Ezek.xlviii.34) are signified the truths which introduce, which are doctrinal things.

539⁶. By 'the gate' (Is.xiv.31) is signified the truth which introduces into the Church... Hence by 'Howl O gate...' is signified the vastation of the Church as to truth...

734¹⁵. 'Jehovah shall be for strength to them that repel the war from the gate' (Is.xxviii.6)=that the Lord gives power to those who defend the Word and doctrine from the Word, and shield them from having violence done to them. 'A city'=doctrine; and 'the gate,' which affords entrance thereto,=natural truths. Hence it was that the elders sat to judge in the gates of the city.

811¹⁶. By 'the strangers who have entered into the gates' (Obad.11) are signified the falsities of doctrine which destroy the truths through which there is ingress into interior truths.

817⁹. 'Howl O gate'=that no entrance will be given to any truth... 'A gate'=entrance to the truths of doctrine.

820⁴. 'The gates of Hell shall not prevail' (Matt.xvi.18)=that the falsities from evil which are from the Hells shall not dare to rise up against those of the Church who are in truths from good from the Lord. By 'the gates of Hell' are signified all things of Hell, in all of which there are gates through which falsities from evil exhale and rise up.

863². 'All her gates are devastated' (Lam.i.4)=that there is no entrance to truths.

1044^e. As by 'the gates to the New Jerusalem' are signified such things of doctrine from the Word as introduce man into the Church, and these are the Knowledges of truth and good from the Word, therefore the gates were seen to be of pearls.

J. (Post.) 19. In the streets (of the Dutch city) there were **gates** of wood which were closed . . .

Gath. Gath.

E. 700²⁶. 'Gath,' where Obed-edom was, who is therefore called 'the Gittite'=the Spiritual of the Church; which signification it put on after the sons of Israel had taken the cities 'from Ekron even to Gath' from the Philistines (1 Sam.vii.13-15).

Gather, Collect. Colligere. Gathering, Collection, A. Collectio. Collection. Collecta.

See CONGREGATION.

A. 28. 'Seas'=a collection (of Knowledges and sciences).

679. That he should 'gather it to him' (Gen.vi.21)=truths; for 'to gather' is predicated of those things which are in the memory of man, where they are gathered. It further involves that . . . goods and truths should be gathered with man before he is regenerated; for without goods and truths gathered . . . man can never be regenerated.

1409². Their descendants collected these things from their mouth . . .

1947⁴. That all true internal worship takes place . . . from freedom . . . is evident from the offering or collection—*collecta*—which they made for the tabernacle. Ill.

3255. 'And was gathered to his people' (Gen.xxv.8) = that these things were concerning Abraham; (for) 'to be gathered to his people'=that he is no longer treated of; for 'to be gathered to his people' is to depart from those among whom he had been before and to pass to his own; thus, here, to represent no longer. It was customary with the Ancients, when anyone died, to say that he was gathered to his fathers, or to his people; and they meant by it, that he had actually come to his parents and relations in the other life . . . Of (those who were in the same good) they said that they were gathered—*congregarentur*—to their fathers; and of (those who were in the same truth) that they were gathered to their people. —², Ill. 1853.

3770^o. That these are from the Word, is signified by their being 'gathered together thither' (Gen.xxix.3).

3786. 'To be gathered together' (ver.7)=to be in one. 3788.

3969. 'She said, God hath gathered together my disgrace, and she called his name Joseph . . .' (Gen.xxx.23) . . . For Joseph was named from gathering together and adding. 'God hath gathered together my disgrace'=that now Rachel was no longer barren . . .

4619. 'And was gathered to his people' (Gen.xxxv.29)=that now he was among those things which are of the Divine Natural; (for) 'to be gathered to his people,' when representatives are treated of, =that it no longer treats of him.

— . When anyone died, the ancients said that he was gathered to his people, and then in the proximate sense they meant that he was among his own in the other life; for every man is in society with Spirits and Angels as to his spirit, while he lives in the body; and

also comes among the same after death; and this is meant by the people to whom he is gathered. But in the internal sense . . . by 'being gathered to his people' is signified to be among the truths and goods which agree or correspond . . .

5339. 'In the seven years of abundance of provision the land made collections' (Gen.xxiv.47)=the first states when truths were multiplied into series. . . (For) 'collections'=series. Ex. . . These dispositions or ordinations are signified in the Word by 'bundles;' here, by sheaves or 'collections;' and they are nothing but the series into which truths are disposed or ordered.

6112. 'Joseph collected all the silver' (Gen.xlvii.13) = everything scientific, true, and adaptable. 'To collect' = to bring together into one.

6336. 'He said, Be ye gathered together' (Gen.xlix.1)=all in general together; (for) 'to be gathered together'=that they should be together; here, all the truths of faith and goods of love . . .

6451. 'I am gathered to my people' (ver.29)=that he must be in the goods and truths of the Natural which are from him. . . 'To be gathered to that people'=to be in those things. As it here treats of the gathering or manifestation—*existentia*—of the spiritual good which is Israel in the goods and truths of the Natural which are his sons . . . 6465.

6463. 'He gathered his feet to the bed' (ver.33)=as to his lower things in which were interior things, to the good and truth of the lower Natural; (for) 'to gather the feet'=to betake himself to lower things . . .

7115. 'They shall go and gather for themselves chaff' (Ex.v.7)=that they should procure for themselves those lowest scientifics. 'To gather'=to procure.

7560. 'Not to be gathered to the house' (Ex.ix.19)=not to be reserved. . . 'To be gathered to the house' is to be gathered within, and there stored up.

7984³. Goods and truths are collected to the midst. This gathering of good and truth is meant by remains.

8146². It treats of the gathering together of all the falsities from evil with those who . . . — .

8418. 'Let them gather the word of a day in its day' (Ex.xvi.4)=constantly for necessity. 'To gather'=to receive. Ex.

8467. 'Gather ye of it every one for the mouth of his eating' (ver.16)=reception and appropriation according to the capacity of each one. 'To gather,' when said of the good of truth which is signified by the manna, = to receive.

8472. 'They gathered reducing to the numerous and to the few' (ver.17)=reception according to the power of each Society.

8485. 'They gathered it morning morning' (ver.21)=the reception of good from the Lord constantly.

8489. 'They gathered double' (ver.22)=conjunction from good received. (For) 'to gather,' predicated of the manna, = the reception of good.

8506. 'Six days ye shall gather it' (ver.26)=the reception of truth before it is conjoined with good.

8510. 'There went forth from the people to gather

and did not find' (ver.27)=that they wanted to acquire, but it was not given.

[A.]9273. 'Thou shalt gather the produce thereof' (Ex. xxiii.10)=the goods of truth thence; (for) 'to gather'=after instruction to appropriate to one's self; for as 'to sow'=to instruct and to be instructed in the truths of faith . . . so 'to gather'=to appropriate these things to one's self. Appropriation takes place when the truths which had been of doctrine become of life.

9286. By the feast of **ingathering**, is signified the implantation of good thence; thus full deliverance from damnation . . .

9294⁶. The third feast, which was called the feast of the **ingathering** of the fruits of the earth, and of the **ingathering** from the threshing-floor and the wine-press, and also the feast of tabernacles, (represented) the implantation of good, and thus life in Heaven.

9296. 'And the feast of **ingathering**, at the end of the year, in thy gathering of thy works out of the field' (ver.16)=worship from a grateful mind—*animo*—on account of the implantation of good thence; thus on account of regeneration and full deliverance from damnation. . . (For) '**ingathering**,' when predicated of the implantation of truth in good, =the implantation itself of good. III. —⁴. —⁵.

9424². Doctrine is to be collected from the Word; and when it is being collected the man must be in illustration from the Lord . . .

9455. In this chapter is described the collection—*collecta*—for the Tent, etc.

9459. 'Let them take for Me a collection—*collectam*' (Ex.xxv.2)=the interior things of worship which were to be represented, which are requisite. (For) 'a collection'=the things requisite for worship; here, the interior things which were to be represented; for such things are signified by the things which were collected for the Tent, etc. Enum.

9461. 'Ye shall take My collection—*collectam*' (id.)=the things requisite for worship. 'A collection'=the interior things of worship which were to be represented, which are the things requisite.

9463. 'And this is the collection—*collecta*—which ye shall take from with them' (ver.3)=that these things shall by all means be requisite. 'A collection'=the things requisite.

9755³. The reason 'the sea'=a collection of scientifics is . . . The collections of waters are seas.

—⁵. Which are collections of Truths.

10105³. Occurs. E.236⁵. 239¹⁰. 374¹⁵. 376⁹. 386²⁸. 555³. —⁵. 654²³. 811³⁰.

H. 101⁶. See in the collections—*collectis*—(of passages). 356(b).

508⁶. The use is that . . . by their means evil Spirits are collected together . . .

M. 28. Every man . . . after death has come and comes to his own; or, as it is said in the Word, has been gathered and is gathered. T.607⁶.

D. 4143. When I was taking some words from my collection . . .

E. 278⁸. 'When the sun rises they are gathered together' (Ps.civ.22). . . By 'to be gathered together' is meant to return into a heavenly state.

294⁷. 'Thou givest them, they gather together' (Ps. civ.28)=that they receive the truths which are given by the Lord.

314². By 'the lambs which He gathers in His arm' (Is.xl.11) are signified those who are in love to Him . . .

388¹³. By 'thou shalt not gather nor congregate' (Ezek.xxix.5) is signified that good and truth shall not be seen; for the spiritual man sees these things in the Natural; for he gathers and congregates scientifics, and concludes.

401¹¹. That there will not perish the good of love to the Lord and the good of charity towards the neighbour with those who are in that Church, is meant by, 'thy sun shall no more go down, and thy moon shall not be gathered' (Is.lx.20). —^e.

426³. That they cannot be separated before the time of the Last Judgment . . . is meant by the answer to the servants who wanted to gather the tares before, that is, to separate the evil from the good:—'Lest, perchance, gathering the tares ye root up the wheat together with them . . .' (Matt.xiii.29). 624³. 911⁴.

540². That then the evil are to be separated from the good, and the former are to be cast into Hell, is signified by, 'the Angels shall gather all things that offend, and those who do iniquity . . .' (ver.41). 849².

555¹⁷. They are said 'to gather woods' (Jer.vii.18) when they procure for themselves falsities from evils.

630¹³. By 'They gather corn and must' (Is.lxii.9) is signified instruction in the goods and truths of doctrine and of the Church.

654⁵². 'Upon the faces of the field shalt thou fall; thou shalt not be gathered nor congregated' (Ezek. xxix.5)=what is religious without any coherence and restitution.

659¹⁷. It cannot be said that they were gathered to their fathers and to their people in the sepulchre; for it is said also of Abraham that 'he was gathered to his fathers,' and that 'he was gathered to his people,' when he was dead; yet he was buried in a new monument. III.

—²⁴. 'They shall not be gathered, nor buried' (Jer. viii.2)=that they will never return to the Societies which are of Heaven, but that they will remain with those which are in Hell.

724²⁰. That the Church is to be formed of those who are in falsities from ignorance, and thence in what is obscure as to truths, is signified by, 'from the west I will gather thee, and I will say to the north, Give' (Is. xliii.5). 768⁶.

850¹⁴. The gathering together of the good and their salvation, is meant by 'Gather ye to Me My saints' (Ps.i.5).

911⁵. By 'to gather into bundles' (Matt.xiii.30) is signified to conjoin together the several species of falsity from evil.

—⁷. 'Gather ye first the tares, and bind them in

bundles to burn them . . . = the separation of the evil from the good when the Last Judgment is at hand.

—¹⁶. To teach those who will be of that Church, is signified by 'to reap;' the same as the Lord says elsewhere: 'to gather and to congregate into the barn.' That it is not themselves who teach, thus who gather and congregate, but the Lord. Sig.

912. The gathering together of the good, and the separation of them from the evil . . . Sig. 918.

919⁴. That the delight of spiritual and celestial love . . . will perish, is signified by, 'gladness and joy are gathered from Carmel' (Jer.xlviii.33).

Gaza. *Assa.*

A. 1210. That by 'Gaza' (Gen.x.19) are signified those things which are revealed concerning charity. Ex. 1211.

Gebal. *Gebal.*

A. 2468¹⁴. 'Gebal and Ammon' (Ps.lxxxiii.7)=those who are in the external things of doctrine.

E. 514². Occurs. 1170.

Gedaliah. *Gedaliah.*

E. 374⁶. By 'Gedaliah,' whom the king of Babel made a governor in the land, etc. (Jer.xli.3) . . . are meant those who profane; and, in the abstract sense, profanations of every kind.

Gehenna. *Gehenna.*

A. 815. They were sent into a place beneath Gehenna, where there are direful serpents . . .

825. In the plane of the soles of the feet in front at a considerable distance, there is a Hell which is called Gehenna, where there are lewd women who have placed all their delight in adulteries . . . There appears there as it were a kind of fieriness, such as is wont to shine in the air from a great conflagration; there is also a heat . . . and there is a stench as of burnt bones and hair . . . This Hell is sometimes changed into direful serpents which bite them; they then long for death . . . D.3206. De Conj. 97.

826. The fieriness of Gehenna, which is reddish, at their coming became whiter; and it was perceived that they could not agree . . . They were immersed in ponds, and thus in a new Gehenna . . . There was heard in Gehenna a kind of hissing . . . but the hissing or low sound of Gehenna was grosser than that of these, who had defiled holiness with adulteries. D.3468. 3469.

831⁶. These . . . Sirens are grievously punished; some in Gehenna . . .

940². There appears to them a city on the left of Gehenna. D.750.

941. There is another city on the right of Gehenna, or between Gehenna and the lake . . . D.751. 747.

942. Not far from the filthy Jerusalem there is another city, which is called the Judgment of Gehenna . . . Between this city and Gehenna there appears as it were a bridge . . . D.853.

950. A phalanx of Spirits rising up from the side of Gehenna . . . D.3741.

— . He was at once cast towards one side of Gehenna . . . D.3742.

—². Their abode is near Gehenna, where there are flying dragons not poisonous . . . D.3746.

1861¹. 'The Gehenna of fire' (Matt.xviii.9).

2132². Some (appeared) to be cast towards Gehenna.

5060². There rose up from the region about Gehenna an aerial invisible something; it was a company of such Spirits. Des. D.4082.

5382². They who pertain to the bladder extend themselves towards Gehenna . . .

8481². It treats here of Gehenna or Hell. (Mark ix.)

8910⁵. 'And not thy whole body be cast into Gehenna' (Matt.v.29).

— . 'Gehenna' is the Hell of concupiscences.

R. 49⁶. 'To be cast into Gehenna into inextinguishable fire' (Mark ix.45).

D. 639². They are in Gehenna.

843. On a city on this side of Gehenna. 847. 853.

853². Heretics who condemn to Gehenna all who . . .

935². For them there is a miry lake on the left of Gehenna, in a lower place than the feet. 947.

1221². They are above Gehenna, and extend themselves . . . towards Gehenna. This therefore may be called the Judgment of Gehenna . . .

1495. There is a place to the left of Gehenna, which also extends itself beneath Gehenna according to the grievousness of the torments, where there are nothing but direful serpents . . . Beneath Gehenna are the punishments—*supplicia*—of those who . . . breathe revenge even to the destruction of the souls of men . . .

2832. They who are in this Falsity, that man lives from himself, are carried in front . . . towards Gehenna . . .

3086. (These good Spirits) were among the worse ones from Gehenna . . .

3091. Therefore they are kept bound, as I think, in Gehenna.

3093. This is the case with all others, as with those who are in Gehenna; they are sometimes kept in liberty—*licentia*; but as soon as they go beyond . . . they are at once in the fire of Gehenna . . .

3205. Sirens . . . had their heads towards me, and the other part towards Gehenna . . .

3206. On Gehenna.

— . Gehenna appears to those who move thitherward as a fire . . . The most deceitful are there, especially Sirens. Des.

3207. On the Sirens of Gehenna.

3214. A deceitful murderer . . . cast towards Gehenna . . . 3219. 3222.

3219. Adulterous women occupy the middle of Gehenna.

3307. A woman who desired promiscuous venery sent into Gehenna.

3405. He excited . . . the whole of Gehenna, which was heard close under my left ear . . .

[D.]3467°. It was carried down to **Gehenna**: it was their holy, which they had thus profaned, thus appearing.

3468. When this *quasi* human body was let down towards the middle of **Gehenna**, those who are in **Gehenna** felt a certain change . . . From this it was evident that their lasciviousness was much more criminal than that of those who are in **Gehenna**; and therefore it could not be let into it. The fire of **Gehenna** is redder . . .

3562. Then from the other part of **Gehenna** there was seen a great sack . . .

3702. Knowing that she had been sometimes seen in **Gehenna** . . .

4086. Others who are in **Gehenna** . . . seem to be elsewhere . . .

E. 746¹⁸. The punishments for the most grievous evils are signified by 'the **Gehenna** of fire' (Matt.v.22).

De Conj. 98. (Hypocritical adulterers are committed to **Gehenna**.)

Gem. *Gemma*.

A. 3812⁴. 'Gems' (Lam.iv.7) are predicated of the truths which are from good.

9847°. Good and truth are as gold and the gem which it encompasses . . .

M. 12. Utensils . . . formed of entire gems in heavenly forms.

14°. The cups were of transparent gems.

97. That with man marriage love is in the love of the sex as a gem in its matrix.

389°. Is evident from the matrixes . . . in which noble gems . . . are stored up.

Genealogy. *Genealogia*.

Genealogical. *Genealogicus*.

A. 339. It was customary with the most ancients to insert names, and by the names to signify things, and thus to institute a genealogy . . . 400. 2861².

4642°. What are genealogical things to the Word?

General. See under LEADER.

General. *Communis*.

Generally. *Communiter*.

Community. *Commune*.

See COMMON GOOD, COMMON SENSE; and under CAMEL.

A. 28. (This) is very common in the Word.

42. 'Whales'=the **generals** of (scientifics); under which and from which are particulars; for nothing exists in the universe which is not under some **general**, in order that it may come into existence and subsist.

66°. The common style of speakers.

245°. After they have received this most general idea, they afterwards learn that . . . The order of teaching and learning in the Word is from the most general things; and therefore the sense of the letter abounds with such most general things.

357. Anger is a general affection . . . In the World

of evil Spirits . . . there is a general anger against the Lord . . .

545. (In heavenly joy) there is an affection of innumerable delights and joys, which present a general simultaneous somewhat, in which general, or in which general affection, there are harmonies of innumerable affections, which do not come to the perception distinctly, but obscurely, because the perception is most general.

—2. Such is the order in the several and least things of the affection which are presented and perceived only as a most general unit, according to the capacity of him who is its object. In a word, in every general there are indefinite things in a perfectly well ordered form . . .

597°. The Most Ancient Church had immediate revelation . . . by which it was given them to know generally what is good and true; and after they knew it generally, then those general *quasi* principles were confirmed by means of perceptions in innumerable things; which innumerable things were the particulars or singulars of the generals to which they are related. Thus general *quasi* principles were corroborated every day. Whatever did not agree with the generals, they perceived not to be so; and whatever did agree, they perceived to be so. Such also is the state of the celestial Angels. In the Most Ancient Church these general *quasi* principles were celestial and eternal Truths. Examps.

826. Common marriages. (That is, communion of wives.) 2756. D.3450.

848°. It is with regeneration just as with man when born an infant . . . At that age the generals of things first flow in, which by degrees become more distinct, as particulars are insinuated into the generals, and singulars into the particulars. Thus generals are illustrated by singulars . . . This is the case with everyone who emerges from spiritual temptation . . . This state is called fluctuation. Sig.

865. He can know nothing of the truth of faith except from the things revealed in the Word, where all things are said generally. Generals are nothing but the spots of a cloud; for each general comprehends in itself a thousand and a thousand particulars; and each particular a thousand and a thousand singulars: the singulars of the particulars are the things which illustrate the generals. These singulars are never so completely revealed to man; both because they cannot be described, and because they cannot be apprehended, thus not acknowledged and believed; for they are contrary to the fallacies of the senses in which man is . . . It is quite otherwise with the celestial man . . . In him particulars and the singulars of particulars can be insinuated. Examp.

—e. As the spiritual man knows generals only, and as his conscience is formed from generals, and the generals of the Word are accommodated to the fallacies of the senses, it is evident that innumerable Falsities adjoin themselves and also insinuate themselves, which cannot be dispelled. These Falsities are here signified by 'the raven.' 867.

868°. The Lord, by means of temptations, gives man a new faculty of receiving goods and truths, by . . .

insinuating into his **generals** . . . particulars, and into these singulars, which had been stored up with the man, and which the man is utterly unaware of, for they are within the sphere of his apprehension and perception.

874. This first state . . . is **common** to all who are being regenerated . . .

917². As in **general** charity regards faith, so in every particular, good regards truth; for unless **what is general** comes forth—*exstat*—from what is particular, it is not **general**; **what is general** has its manifestation—*existentiam*—from particulars; and from these it is called a **general**. Such is the case in every man; such as a man is in **general**, such he is in the most singular things of his affection and of his idea; from these he is compounded, or from these he becomes such in **general**; and therefore they who have been regenerated become such in the most singular things as they are in the **general**.

920². The **general** idea rules all the particulars, thus all the objects of the senses . . . and indeed so that the objects are cared nothing for, except in so far as they flow into the man's **general** idea. Examp. . . For the **general** affection is in the singles, and causes the man to see and hear the singles in the **general** affection; the rest do not even appear . . .

978⁴. What comes thence to perception in man's thought and affection is a **general** somewhat, in which there are innumerable things which come from the internal man; and which man never perceives until he comes into the angelic Heaven. Concerning this **general**, see 545.

1013⁴. In order that the **general** or universal Heaven may be a likeness, the parts or individual Angels must be likenesses . . . For unless a **general** consists of like *quasi* parts, it is not a **general** which constitutes a one.

1015⁶. The operation of the internal man is not felt except **most generally** in the interior man; for there are indefinite singulars which present one **general** somewhat, and indeed **most general** in his interior man . . .

1040². Such as a man is, such are each and all things with him; the **general** life itself is in the singles; for from the singles, as from its particulars, is the **general**; otherwise nothing **general** ever comes forth—*existit*; for it is called a **general** because it comes forth from the particulars; and therefore such as is man's life in **general**, such is his life in the singulars, nay, in the veriest singulars of his endeavour and intention or will, and in the veriest singulars of his thought . . . Examp.

1215. In particular and **general**. 1251.

1285³. In **general** and particular.

—e. The **common** good.

1322². Thus there is a **common** somewhat by which (evil Spirits) are kept together; but as soon as this **common** [bond] is dissolved, the one rushes at the other . . . In like manner . . . in the world . . . but the **common** [bond] which keeps them together is the worship of self . . .

1362. When all acknowledge a **common** father . . .

1377⁶. Every (Spirit) has a **general** state which

reigns, and the particular and singular changes of state still regard the **general** one . . .

1422³. A **common** formula.

1486. 'Camels'=**general** things of service.

1623². Myriads (of rays) constitute one **general** perceptible [colour].

1802³. They are instructed only in **general** Truths; and when they receive them there are indefinite things which they perceive. The case here is like one who is persuaded of any Truth in **general**; he easily and as it were of himself . . . grasps the particulars of the **generals**, and the singulars of the particulars, which are confirmatory; for he is affected by the Truth in **general**, consequently also by the particulars and singulars of the same Truth, which confirm it; for these enter with delight and pleasantness into the **general** affection, and thus constantly perfect it. Sig.

1850⁴. These things concerning the Last Judgment in **general**. In particular it is the Last Judgment to each one when he dies . . . The Last Judgment also exists in singular . . .

—e. Such as a man is in **general**, such is he in the singulars of his thought and affection.

2212. 'The stated time' involves the **general** of that state . . .

—e. In the Word . . . it is customary to describe states by two expressions . . . one involves the **general**, the other a somewhat determinate in the **general**.

2384. 'From little even to great'=**in** particular and in **general** . . . For particulars and **generals** are similarly circumstanced; for particulars are as small things, and the **generals** of particulars as great things. Refs.

2395. It is thus spoken in the Word to the intent that men may thus be kept in this **most general** idea . . . For the explications of the Word as to the internal sense are nothing but singulars which elucidate a **general** idea.

2405⁸. This is the Lord's Kingdom on earth, and this both in **general** and in particular, nay, also in singular; in **general**, when any Church is raised up anew in the world; in particular, when man is being regenerated . . . in singular, whenever there operates with him the good of love and of faith . . .

2780. 'Morning' . . . = the Celestial of love in **general** and particular . . .

—e. For singulars derive from the **general** affection that they are such . . .

3057². The things in this verse (are) that there is a holy disposition of **general** scientifics . . .

—³. When man is being reformed, the **generals** which are in his natural man are disposed by the Lord to correspondence with those things which are in Heaven. . . The **generals** are first disposed, in order that the particulars may be successively insinuated into them by the Lord, and singulars into these; for if there is not order with the **generals**, there cannot be order with the particulars, because the latter enter into the former and confirm them; still less can there be order with the singulars, because these enter into the particulars as into their **generals**, and illustrate them.

These things are meant by the holy disposition of **general** scientifices. Sig.

[A.3057]⁴. It is truth because it agrees with the disposition of the **generals** . . .

3085². The things which can be seen are **most general**.

3131^e. For that which first enters is **general**, which in itself is obscure; and in which scarcely anything appears, until it is illustrated by particulars, and these by singulars . . .

3187^e. As the case is in particular, so also it is in **general**.

3438². In the internal sense are singulars, of which myriads together make one particular which is presented in the literal sense. Or, what is the same, in the internal sense there are particulars of which myriads taken together make one **general** which is in the literal sense. It is this **general** which appears to man, but not the particulars which are in it and which constitute it. Still, however, the order of the particulars in the **general** appears to man; but according to his quality . . .

3513. The things which are in the Rational, to those which are in the Natural, are as particulars to **generals**. It is known that from the particulars there comes forth—*existat* the **general**; and that without particulars there does not come forth any **general**. The **general** of the particulars of the Rational is that which is presented in the Natural; and because it is a **general** it appears under another form, and this according to the order of the constituent particulars; thus according to the form thence derived. If the singulars and derivative particulars of celestial good and spiritual truth are the things which form the **general** in the Natural, there then comes forth—*existit*—a celestial and spiritual form; and in a certain image there is represented in the singles of the **general** something of Heaven. But if the singulars and particulars are . . . of evil and falsity, which form the **generals** in the Natural, there is then represented in an image in the singles of the **generals** something of Hell. Sig. and Examps.

3599². Which arcana are such that not even the **most general** of them fall into the understanding of man.

3607². So that the things of Heaven can flow in so **generally**, that . . .

3633^e. For such as is the **general**, such is the part of the **general**; for the parts must be like their own **general**, in order to be of it.

3634. As there is an influx of all things, or a **general** one into the singles or parts . . .

3695. A **most general** communication with the Divine. Sig. . . (For it signifies) communication with external things, thus a **most general** one . . . For what is external is relatively **general**, and what is outermost is **most general**; for the singulars of interior things appear as a one, thus as a **general** in exterior things. Sig.

3819. For there are **generals** into which singulars are insinuated. Man, without a **general** idea of a thing, comprehends nothing singular. Hence it is, that in the literal sense of the Word there are **general** truths, but in the internal sense singular ones. The former are what are called external and the latter internal.

3820. That the affections of external truth are weak as to understanding . . . may be evident from external, that is, **general** ideas, which are not as yet illustrated by singular ones, in that they are infirm . . . But when the same are illustrated by singulars, they become firm. Sig. —³, Exampl.

3829. That from **general** good there is now conjunction with the affection of interior truth. Sig.

—, 'Jacob' . . . here, = **general** good; because the things which are of the Natural are relatively **general**; for there are innumerable things which flow in from the internal man into the natural or external man, and which appear in this latter as one **general**; and still more so before the particulars of the **generals** have been received; as here.

3834². Hence it is that a **general** affection of truth from good precedes; and the truths which are insinuated into it are nothing but **general** truths. Ex.

3913. By the twelve sons of Jacob it here treats of twelve **general** or cardinal things . . . the **general** states are those which are denoted by these twelve sons, and afterwards by the twelve tribes . . . For **generals** involve all particulars and singulars; and the latter relate to the former.

3923. It is this **general** of the Church which is signified by 'Dan' . . . This **general** is the first which is to be affirmed . . . Affirmation is the first **general** with the man who is being regenerated, but it is the last with the man who has been regenerated.

3926. The second **general** truth. Sig. 3928.

—, That this is a **general**, is evident from what has been said concerning the twelve sons of Jacob . . . that they = the **generals** of the Church, thus the **generals** of faith and love, or of truth and good . . . and that in the opposite sense they = **generals** not of faith and love; or all things of falsity and evil. 3939^e.

3935^e. The good of faith . . . and good works . . . are the third **general** medium . . .

3939. The delight of the affections which corresponds to the happiness of eternal life . . . is the fourth **general** which conjoins the external man with the internal . . .

—, By the births from the handmaids are signified **general** truths, which are media serving for conjunction . . .

3969². Before he receives . . . the **general** truths which are signified by the ten sons of Jacob from Leah and the handmaids . . . 3993⁴.

—³. With the Angels . . . these are among the **most general** things.

4009^e. As in the Sensuous as in the ultimate of order prior things are together, each son represents some **general**, in which those prior things are.

4038². With man there are three things in **general** . . .

4104². As to the elevation of Truths and their affections, and the ordination of them in **generals**, the case is this . . . —⁴.

—⁴. Effects are also those things which are called **generals**. . . Effects are in the Natural; or, what is the same, **generals** are there.

4214⁴. They say that there is a supreme *Eus*, which

rules something in **general** or in universal, but nothing in particular or singular.

4266. By all these singles in **general** is signified . . .

—^e. This is the reason why the singulars are passed over . . . only **generals** being expounded.

4269. For so long as the **generals** are not known, the singulars of the same thing cannot fall into any light . . . **General** notions must precede ; for unless they are there the singulars have no lodging place . . . It is sufficient for these **generals** to be received. Enum.

4292. For a spiritual man is the Church in particular, and a number are the Church in **general** ; if a man were not the Church in particular, there would be no Church in **general**. It is the congregation in **general** which in common-*vulgare*-speech, is called the Church ; but each one in the congregation must be of such a character for there to be any Church ; for every **general** involves parts like itself.

4302. 'To halt' = to be in good in which there are not as yet **general** truths, but **generals** into which genuine truths may be insinuated, and such things as do not disagree with genuine truths. Tr. —⁴.

—³. In **general**, in particular, and in the veriest singulars.

—^e. By 'one who halts' . . . are signified those who are in natural good, into which **general** truths are admitted, but not particular and singular ones, on account of ignorance. But in the opposite sense (are sig.) those who are in evil, and so do not admit even **general** truths.

4325^e. It is to be known that there must be a **general** in order for there to be anything particular ; and that the particular can never exist and subsist without the **general** ; in fact it subsists in the **general** ; and that every particular is according to the quality and according to the state of the **general**.

4329. As if they were in no distinct idea, but in a **general** one of many things . . . only something **general** indistinct, thus obscure ; for I was in the opinion that **what is general** is nothing else. That their thought was **general**, that is, of a number of things together, I could manifestly perceive . . .

—². Such a **general** could not fall into speech except by means of others. . . I said, as I had supposed, that **generals** cannot present a distinct idea of any thing, but only an obscure one . . . But after a quarter of an hour, they showed that they had a distinct idea of **generals**, and of a number of things in the **generals**. Examp. . . From which I was able to conclude that a **general** idea which is obscure, in which are those who have little Knowledge . . . is one thing ; and that a **general** idea which is clear, in which are those who have been instructed in truths and goods which have been insinuated into the **general** in their order and series, and are thus ordinate, so that from the **general** they can see them distinctly, is another thing. D.3161. 3165.

—³. These are they who in the other life constitute the **general** voluntary sense ; and they are those who through Knowledges of good and truth have acquired for themselves an intuitive faculty of things from a **general**, and from this contemplate things together fully, and discuss at once whether it is so. They do indeed see

things as it were in obscurity, because from the **general** they see the things therein ; but as the things are distinctly arranged in the **general**, they still see them in clearness. This **general** voluntary sense falls only into the wise. Ex. D.3160, Ex. 3164.

—^e. On the following day I . . . again found that they had a **general** perception not obscure but clear ; and that as the **generals** and the states of the **generals** varied, so the particulars and their states varied, because the latter related in order and series to the former.

—⁴. It was said that **general** voluntary senses still more perfect exist in the interior sphere of Heaven ; and that when the Angels are in a **general** or universal idea, they are at the same time in the singulars which are distinctly arranged by the Lord in the universal ; also that a **general** and a universal are not anything, unless there are in them particulars and singulars from which they are and are so called . . .

4345. Order from the **more general** things in which are all the rest. Sig and Ex.

—^e. The more exterior things are, the more **general** they are ; and the more interior they are, the less **general** they are, and are called relatively particulars and singulars.

—². The case with **generals** is this, that they are called **generals** from the fact that they consist of particulars, and therefore contain particulars in them. **Generals** without particulars are not **generals** ; but they are so called from the particulars. Ex. . . That which exists and subsists from other things is called a **general** ; and those things of which it consists and subsists are called particulars. External things are what consist of internal ones ; and therefore external things are relatively **general**. This is the case with man and his faculties ; the more exterior they are, the more **general** they are . . .

—³. The body itself and the things of it, as the external senses and actions, are relatively the most **general** things. The natural mind, and the things of it, are less **general**, because more interior, and are called relatively particulars. But the rational mind and the things of it are still more interior, and are relatively singulars . . .

—^e. When a Spirit becomes an Angel . . . (he sees) that the things which he before saw and felt in **general**, thus in obscurity, he now sees and feels in particular and in clearness . . .

—⁴. (So with man,) the things he sees and feels in infancy are the most **general** ; but those he sees and feels in childhood and youth are the particulars of those **generals** ; and those he sees and feels in adult age are the singulars of those particulars ; for as man advances in age he insinuates particulars into the **generals** of his infancy, and afterwards he insinuates singulars into the particulars ; for he successively advances towards more interior things, and infills **generals** with particulars, and particulars with singulars. From this it may now be evident what is meant by order from the **generals** in which are all the rest.

—⁵. With man, when being regenerated . . . the case is similar ; and this is what is here treated of. Then the **general** affections with their truths . . . are first insinuated into good ; afterwards the less **general**

ones, that is, the particulars relatively . . . lastly the still less **general** ones, that is, the singulars relatively . . . Sig.

[A.] 4360². Sensuous scientifics . . . are the scientifics of the external things of the world, and are thus the most **general** of all.

—^e. As truths are conjoined with good according to the order from the **more general** things . . .

4377². When man is an infant (as to regeneration), the truths with him indeed have life, but not as yet spiritual life; they are only **general** truths without particulars and singulars with which good is then conjoined . . .

4382. According to **generals**. Sig. and Ex.

4383. The truths which are there are truths in **generals**; for **generals** are those which were above compared to an egg; for in **generals** are contained particulars, and in these singulars. Refs. In the first state, namely, in the state of infancy, there are particulars there, and in these singulars, in potency; but afterwards they come forth . . . They who are being regenerated are thus led by the Lord; for they are imbued with **generals**, in which are the things which follow . . . for each and all things are foreseen by the Lord . . . to eternity; and therefore no other **general** truths are conjoined with good . . . than such as those into which particular truths can be infitted, and into these singular ones. Nevertheless these particulars, nay, the singulars of the particulars, relatively to those which remain beyond, are but as **generals** relatively . . . The Angels confess this . . . (saying) that they know only the **most general** things relatively . . .

4391. In like manner in **general**, with good and truth then. Sig.

— 'Substance' = goods and truths in **general**.

— To 'build a house' is less **general**, thus more interior; and to 'make huts or tents' is **more general**, thus more exterior.

4503². By each son of Jacob is represented some **general** thing of faith and charity. Refs.

— These **generals** of faith and charity . . . become falsities and evils of that kind when once the truth and good of the Church have been extinguished . . .

4667². When they agree, the Natural is nothing else than the **general** of the Rational . . . The only difference is such as there is between particulars and their **general**, or such as there is between singulars and their form in which the singulars appear as a one . . .

4707^e. The first rudiments are also the **generals** of doctrinal things; the **generals** are what are first received; special things follow afterwards.

4717. That they had lapsed from the **general** truth of the Church. Sig.

— Those are said to be lapsed from the **general** truth of the Church who acknowledge the Lord but not His Divine Human; and also those who acknowledge faith as essential but not charity: both are the **general** truth of the Church; and when the man of the Church recedes from this, he lapses from **general** truth; and he who lapses from this, afterwards lapses from truths in special . . .

4720. That they betook themselves from the **generals** to the special things of doctrine. Sig. and Ex.

—². They all savour of the **general** principle . . .

—³. Every Church at its beginning knows nothing except the **generals** of doctrine . . . In process of time it adds particulars, which are partly confirmatory of the **generals**, partly additions, which however are not repugnant to the **general** . . .

—^e. For all things of every doctrine . . . acknowledge the **general** as a father. Hence it is evident that all things savour of falsity when the **general** principle is false.

4731. The confession of the faith of the Church in **general**. Sig.

4783. For the sense of the letter of the Word has **generals**, which are like vessels, which can be filled with truths, and also with falsities . . . And as they are **generals**, they are also relatively obscure . . .

4850^e. But the changes of the state of the thoughts are in (those of the affections) as singulars are in **generals** . . .

5082². 'Prince' = what is primary; here, in **general-genera**, or in **general**; for that which is primary is also **general**, because it reigns in all the other things; for particulars relate to primaries as to **generals**, in order that they may make a one . . .

5114⁴. The life of man . . . passes through these degrees from the inmost to the ultimate, and . . . becomes **more and more general**, and in the ultimate **most general**. The derivations in the lower degrees are only . . . conformations of the singulars and particulars of the higher degrees, successively . . . When the containing vessels are resolved, the singulars and particulars of the interior degrees . . . return to the degree next higher.

5141^e. The more exterior apperception is, the more obscure it is; for exterior things are relatively **general**, because innumerable interior things appear as one in an exterior thing.

5208. By enlightenment is here meant **general** enlightenment from the Celestial of the Spiritual . . . The enlightenment which flows in from what is interior is **general** in what is lower; but becomes successively less **general**, and at last particular, as truths from good are there insinuated; for every truth from good shines . . .

— Truths are exterminated from the Natural . . . to the end that the Natural may be **generally** enlightened from the interior; and that afterwards in the **general** enlightenment or in the **general** light truths may be replaced—*reponantur*—in their order; from which the Natural is enlightened particularly. —², Ex.

—^e. In each and all things which exist (in both worlds), the **general** precedes, into which things less **general**, and finally particular ones, are afterwards inserted successively. Without such an insertion or infitting, nothing whatever inheres; for whatever is not in some **general**, and does not depend upon some **general**, is dissipated. Refs.

5290. The ordination of **generals** in the Natural. Sig.

— 'Governors' = **generals**. . . Because **generals** are those things in which and under which are particulars. Refs.

5305^e. For it is the Natural in **general** which is represented by Pharaoh. The **general** itself is that which the singles are to be subservient to; as to the **general** good in kingdoms.

5339^d. With the man who is being reformed there are first insinuated **general** truths; afterwards the particulars of the **generals**; and finally the singulars of the particulars. The particulars are disposed under the **generals**; and the singulars under the particulars. Sig.

5454. In what goes before, these things have been explained in **general**. . . They are such things as cannot fall distinctly into the understanding; for **generals** must first be in the understanding, and then first particulars enter under them . . . If **generals** have not been first received, particulars are in no wise admitted; nay, they cause weariness; for no affection of particulars exists, unless **generals** have first entered with affection.

5531. The Natural of man is distinguished into receptacles; and in each receptacle there is a certain **general**, in which **general** are ordained the less **general** things, or, relatively, the particulars; and in these the singulars. Every such **general**, with its particulars and its singulars, has its own receptacle, within which it can actuate itself; or vary its forms and change its states. With a man who has been regenerated, these receptacles are as many in number as are the **general** truths with him; and each receptacle corresponds to some Society in Heaven. . . From this it may . . . appear what is meant by the receptacle of each, when it is predicated of the **general** truths in the Natural which are represented by the ten sons of Jacob.

5555. They who in the life of the body had known nothing except the **generals** of faith, as that the neighbour is to be loved; and from this **general** had done good equally to the evil and to the upright . . . suffered themselves to be seduced . . .

5562. They who emerge from vastations, and serve (as the bones), have no determinate thought, but **general** thought almost indeterminate. . . Still . . . cares do not penetrate, but are dissipated in their obscure **general**.

5567. A certain Spirit . . . induced a **general** sphere of the ideas of thought, such as cannot be described. I do not remember to have apperceived a like **general** sphere before. He was bound by no principles, but was against all, in **general** . . . (This was Dippel. See D. 3485.)

5620¹³. The reason the external sense (of the Word) is delightful, is . . . that the things therein can be explained to favour; there are only **general** truths there; and **generals** are such, before they are qualified by particulars, and these by singulars.

5622. The reason is that exterior things are in themselves grosser than interior ones; for they are **generals** compounded of a very large number of interior things.

5670^e. Scientific truths are **most general** truths, which appear in natural light . . . But in order that they may appear . . . there must be a **general** influx from the internal . . .

5850. (On **general** and particular influx. See INFLUX.)

6040². By (spiritual) speech a **general** idea is had,

which extends itself more widely than if the idea of person is adjoined to it. Ex.

6060. That at first scientific truths, then the truth of good and the good of truth, and at last the whole Natural as to scientifics, were reduced under their **general**. Tr.

6071. 'Pharaoh' = the scientific in **general**.

—4. Also this truth, that the **most general** things are first to be believed; and afterwards these are to be illustrated by singular truths. Examp.

6089. The presence of **general** truth from the Internal. Sig. (For) 'Jacob' = the doctrine of natural truth, also natural truth; here, truth in **general**, because his sons represent truths in particular.

—5. **General** truth is called 'the father of Joseph,' because **general** truth is first of all insinuated with man; this is afterwards enriched with particular truths . . .

6115. That the whole of it was referred to the **general** in the Natural. Sig. (For) 'Pharaoh' = the Natural in **general**; hence 'the house of Pharaoh' = the **general** in the Natural, because it is the whole there in the complex.

—6. In regard to true and adaptable scientifics being referred to a **general**, it is to be known that all scientifics and all truths . . . in order to be anything, must be referred to a **general**, and must be placed and contained in a **general**, and under a **general**; otherwise they are at once dissipated. In fact, in order that scientifics and truths may be anything, a form must be induced on them, in which they shall mutually regard each other, which cannot be done unless they are con-associated under a **general**; and therefore the **general** is that which holds them together in a form, and causes that each thing therein may have its own quality. The **general** itself must also be referred together with other **generals** under things more **general**; and the more **general** things again under the **most general**; otherwise the **generals** also, and likewise the more **general** things, would be dissipated.

—7. The **most general** Universal, by virtue of which all things are held together, is the Lord Himself; and that which holds them together is the Divine truth proceeding from Him. The more **general** things are the **general** Societies in the Spiritual World, into which the Divine truth flows in, and distinguishes them in general-*genere*-from each other. The **generals** are the Societies less **general** under each more **general** thing. The more **general** Societies are those to which the members, organs, and viscera in man correspond, which, by a wonderful connection, are in such a form that they mutually regard each other, and thus mutually hold each other together, and also present themselves as a one.

—8. In man, the **most general** universal which holds the single things together is the soul, thus also it is the Divine truth proceeding from the Lord . . .

—9. That all things in the universal natural world are under a **general**, and the single things under their own **general**; and that otherwise they cannot subsist, will be seen manifestly by him who is willing to attend to the things in nature.

6146². This follows from (the fact) that truths are re-

ferred to **what is general** in the Natural ; for doctrinal things are the **generals** to which truths are referred ; for the doctrine of the Church is distributed under its heads, and each head is a **general** of the Church. Hence, too, the people was transferred to the cities by Joseph, in order that thereby might be represented the relation of truths to **generals**, thus to doctrinal things.

[A.] 622². The things which are of the literal sense of the Word are **general** vessels which receive truths . . . Thus they are only **general things**, which are first to be taken in by man, in order that he may fitly receive the particulars and singulars.

645¹. Not only in **general**, but also in the singulars.

—³. It is from this too, that life in the exteriors is obscure relatively to life in the interiors ; for in the exteriors the life is **general**, coming forth—*existens*—from the influx of many things . . . from the interiors, which appear together and **generally**.

648². The reason it is called universal, is that singulars together are so called ; as particulars taken together are called a **general**.

658⁸. Visitation . . . is predicated of both the Church in **general**, and also of those who are within the Church in particular.

661⁰. The extension increases . . . Especially are the **generals** infilled with particulars, and these with singulars ; thus with new Truths, from which the illumination increases.

668⁶. When good flows in, the Natural is utterly unaware of it, because the Natural is relatively in obscurity . . . because in the Natural there are **general things**, which are not perceptive of singulars ; for the **more general** anything is, the less it perceives singulars . . .

669³. 'Whales' = the **generals** of the scientifics which are in the Natural ; 'fishes' = scientifics under a **general**.

675¹. When man is being regenerated, the **generals** of faith, or the rudiments of the doctrine of the Church, are the first plane ; afterwards there are the particulars of doctrine and of faith ; and afterwards successively things more interior. These planes are what are enlightened by the light of Heaven.

677⁵. The internal of the Church inflows with them through good ; but as they are not in interior truths, the good which inflows is made **general**, thus obscure ; for spiritual light cannot then inflow into the singulars, and thus distinctly enlighten the things. Sig.

681³. (The Spirits of Mercury were told) that if the Knowledges with them were augmented to eternity, they could not arrive even at an acquaintance with **generals**.

699⁷. The reason why anger is attributed in the Word to the Lord, is that it is a **most general** truth that all things come from God . . .

711². The lowest scientifics and the **most general** ones of all. Sig. (by 'chaff') . . . Such scientifics are the **most general** of all ; and unless they are infilled with truths less **general**, and with particulars, they may be of service to falsities and evils . . .

712⁷. 'In no wise do I give you chaff' = that no longer were there thence the **most general** scientifics.

— . Such in the other life cast up chaff, that is, the **most general** scientifics of all, against the upright whom they infest . . .

—². To this purpose they adduce especially such things from the Word as are the **most general** of all . . .

713¹. Thus by the stalk . . . is signified the **general** vessel of truth, thus scientific truth ; for the scientifics of faith and charity are indeed truths, but **general ones** ; and thus the recipient vessels of particular and singular truths. Examp.

727⁰. The ultimates with man, as also those in nature . . . are relatively **general**, and thence obscure. . . . For the Divine truth which proceeds immediately from the Divine good flows in successively, and on the way or at each new successive it becomes **more general**, thus more gross and obscure . . .

7291^e. It is a **general** rule that internal things inflow into external things . . . because . . . external things are relatively grosser ; for they are the **generals** of internal things.

764⁶. These are the falsities which consume the **most general** truths and goods ; for exterior things are also **more general**, and external things are the **most general**. When the **generals** are destroyed, the particulars are dissipated ; for **generals** are the things which hold together, and particulars are the things which are held together.

815⁰. 'Tertian leaders over them all' = (these things) reduced into order under **generals**. . . For under **generals** are ordered each and all things which are to be in the series. The ordination under **generals** causes singles to act as one ; and to be in a form ; and to have quality together.

—^e. Concerning **generals**, that particulars are under them, and singulars under these. Refs.

827⁶. 'Tertian leaders' = **generals** under which are particulars in a series ; thus each and all things. For when **generals** are mentioned, there are also understood the particulars which are under them and in them, and likewise the singulars which are under the particulars and in them ; for a **general** without these is not anything ; for it is called a **general** from them, because it is the complex of many things.

839⁸. From these names there results a **general** sense . . .

847⁰. Communication with them, and thence the **general** good. Sig.

—². In a Society in Heaven, everyone communicates his own good to all . . . and all there communicate to each ; from this comes forth—*existit*—the good of all in **general**, that is, the **general** good. This good is communicated with the **general** good of other Societies, whence comes forth a good still **more general**, and at last the **most general**.

877³. They who are in good not yet formed by truths . . . are first formed by the Lord through primary truths, that is, through **general** truths, in which and from which are the rest. Enum.

8802. Those who have **general** perception of celestial good. Sig.

—². By those who are in the **general** perception of celestial good, are meant those who are intermediate between the Celestial Kingdom and the Spiritual Kingdom . . .

—³. **General** perception exists with those who are in spiritual good, and are able to receive the **general** influx of the good of a higher Heaven.

8823. What is **general** of revelation through the angelic Heaven. Sig.

—'. 'The voice of a trumpet'=heavenly or angelic truth conjoined with the Divine, thus **what is general** of revelation; for truth Divine is revelation; and that which is manifested by the medium of Heaven is **general** relatively to the truth Divine in Heaven; for it is outside or around; and that which is outside and around is **general** relatively to that which is in the midst or within.

9176. If the good of that truth is not together in **what is general**. Sig.

—'. (For) all truths in **general** are disposed under good.

—². Truths not conjoined are those learned from others . . . and are not perceived among the truths which are arranged in order in a **general** under good.

9391⁶. By 'the primary robe' . . . are signified **general** truths. Refs. And by 'the fattened calf,' the **general** goods corresponding to these truths.

9394⁵. The reason scientifics are vessels . . . is that every scientific is a certain **general**, which contains within it the particulars and singulars that agree with the **general**; and such **generals** are disposed into series, and as it were into bundles; and these bundles and series are mutually ordered so as to relate to the heavenly form, and thus in order from the **veriest** singulars to the **most general** things. Ex.

H. 7. It is the Divine which proceeds from the Lord . . . which makes Heaven in **general** and in part.

62. From a Society as from a part they conclude as to the **general** which is Heaven. For in the most perfect form the **generals** are as the parts, and the parts are as the **generals**; the difference is only as between greater and less of the same thing.

64. The reason so many various things in man act as one, is that there is nothing there which does not do something for the **general** benefit . . . The **general** [body] performs a use to its parts, and the parts perform a use to the **general** [body]; for the **general** [body] is from the parts, and the parts constitute the **general** [body]; and therefore they provide for each other, they regard each other, and they are conjoined together in such a form that each and all things relate to the **general** [body] and its good. Hence it is that they act as a one.

—². Similar are the consociations in the Heavens . . . Those who do not perform a use to the **general** [body] are cast out of Heaven . . . To perform a use is to will well to others for the sake of the **general** good . . .

—'. Hence . . . they who are in Heaven act as a

one . . . for they regard . . . the Lord's Kingdom as the **general** which is to be considered. Sig.

267². The reason there are such distinctions (in Heaven), is that those things which are in a higher degree are singular, and those which are in lower degree are **general**; and **generals** are the containants of singulars. Singulars to **generals** are as thousands or myriads to one; and so is the wisdom of the Angels of a higher Heaven relatively to that of those of a lower Heaven.

389. By the wiser Angels (are administered) the things which are of **general** use; by those less wise, those which are of particular use.

413. Heavenly joy . . . is an affection of innumerable delights and joys, which together present a certain **general**; in which **general**, or in which **general** affection, there are harmonies of innumerable affections, which do not come distinctly to perception, but obscurely, because the perception is **most general** . . . Such is the order in the single and in the least things of affection, which are presented and perceived as only a **most general** one, according to the capacity of him who is the subject. In a word, infinite things in a perfectly well-ordered form are in every **general** . . .

W. 64. For the **general** relation of all things is to Him, as the particular relation is to man.

202². So that they have nothing in **common**.

227. The perfection of the created universe is from the likeness of **generals** and particulars, or of the greatest and least things as to these degrees . . .

P. 250². After a time it is regarded as something **common**.

—³. By reputation . . . He excites them to do uses to the **community**.

326⁹. These are the **generals** of all religions, through which everyone may be saved. Ex.

R. 353. Mutual love, which is the love of doing the good of use to the **community** or to society . . . Sig.

—². They who are in the love of doing uses to the **community** and to society, in Heaven are in blessedness above others.

378. 'Robes'=**general** truths. **General** truths are Knowledges of good and truth from the sense of the letter of the Word according to which they have lived. 379.

404. That all the **general** truths with them were falsified. Sig.

—². It is from the **general** truths with them that they appear as it were in the sea.

M. 256. The first of these causes of cold is **what is common** . . .

—². With the Angels **what is common** from being constantly allowed is the very deliciousness of the soul, and is the containant of their conjugal love. D. 6110².

328. (I said,) You (inhabitants of the Spiritual World) are in particulars; but we (inhabitants of the natural world) are in **generals**; and as **generals** cannot enter into particulars, so neither can natural things . . . enter into spiritual things . . .

397². As the earth is the **common** mother of plants, so there is a **common** mother of bees in every hive.

B. i. When **generals** precede, then each and all things stand forth in the light . . .

T. 60. In the whole man there are **generals** and particulars; and the **generals** involve the particulars there . . . This is effected by a **general** envelope about every member . . . Ex.

287. That the Decalogue in the sense of the letter contains the **general** precepts of doctrine and life . . .

308. For the sun is as a **common** father, and the earth as a **common** mother.

340. These two **generals** of the means of salvation . . .

343. From which may be had a **general** notion in the single parts of faith.

—⁶. There shall be adduced the **generals** which the New Church teaches concerning its faith. Enum.

364². From this **common** influx . . . —.

—³. It is the same with every **general**, as the atmospheres and the oceans . . .

380². I fear that these abominations lie concealed at this day in the **general** spirit of the men of the Church.

—³. The reason the **general** spirit of the men of the Church at this day is such, is that with every man there is a consociate Spirit . . .

394. Charity has something in **common** with each of (these loves). —².

403². Wealth in the **general** body is as the blood in man.

406. In **common** speech.

412². (According to his use) each has . . . the **general** love.

420. In **common** perception.

422. A king who . . . consults the prosperity of his people in **general** . . .

425. It is in the **common** faith that . . .

470. It is **generally** believed that . . .

479. (This) is first to be confirmed from **generals**, and afterwards from particulars . . . The **generals** are . . . Enum.

508⁴. By their **common** saying that . . .

513². It has nothing in **common** with these things.

519⁶. For this **general** confession both precedes and follows reformation . . .

521. Children are born into a **general** likeness to their parents . . .

568. I will manifest the **generals**.

585. The earth alone or the ground is the **common** mother . . .

—³. (It is the same with bees,) there is only one **common** mother . . .

—⁴. That the earth is a **common** mother, may also be illustrated spiritually . . . The Church is a **common** mother . . .

591. (This) is **commonly** said in the Church.

593². The internal is as a soul in the external, not only in **general**, but also in every particular . . .

678². In the Spiritual World . . . all things are most distinctly ordered in **general** and in every part, or in **general-genera**-and in every special.

760⁶. Within each **general** Church there have been a number of particular ones . . .

763. A prime must proceed to its ultimate, in **general** and in particular.

767. A man who is in faith in the Lord, and in charity towards the neighbour, is a Church in particular; the Church in **general** is composed of such.

—³. The **general** course of the sun.

775. It is according to Divine order for there to be **generals** and particulars, and for both to be together in every thing; and that otherwise the particulars do not exist and subsist. For instance, there is not any particular within man unless there are **generals** with which they are encompassed. The particulars in man are the viscera and their parts; and the **generals** are the envelopes . . . Nor can sound exist . . . unless there is **what is most general**, from which the singles of the modulation derive their **general** . . . It is the same with every sense of the body . . .

—². In the Church, also, there are **generals** and particulars, and also **most general things**; and it is from this that four Churches have gone before in order, from which progression has originated **what is most general** of the Church, and successively **what is general** and particular of each Church.

—¹. In man, too, there are two **most general things**, from which all the **general things** and the single particulars of him derive their existence. In the body, the two **most general things** are the heart and lungs; in his spirit, they are the will and the understanding; from the latter and the former depend all things of his life both in **general** and in particular. Without them they would fall to pieces and die out. It would be the same with the universal angelic Heaven, and with the universal human race, nay, with the universal created world, unless all things in **general**, and the singles in particular, depended on God, His love and wisdom.

795. In the Spiritual World the state of every nation and people in **general**, as well as of the individuals—*singulorum*—in particular, is according to their acknowledgment of God . . .

796². Owing to this **general** favour . . .

D. 152. On the **general** sphere of Spirits.

983. The ligaments of the viscera in the body relate to the **general** integuments. Enum.

1562. On a **general** idea, into which flowed the distinct ideas of others.

—². **General** ideas in themselves are distinct from (that is, by virtue of) singular ones; and the singular ones are in the **general**; and the singular ones do not know that they are in the **general** . . .

2001. On the **general** which rules man's thoughts.

—¹. There is a certain **general** which rules the thoughts of man, and which holds them within certain fixed limits . . . nay, which rules the singular and most singular things of the thought. The quality of this **general** cannot be well expressed . . . It has been represented to me by a waving sphere . . . which kept the thoughts within it . . .

2002. No particular can ever exist without a **general**;

and the particular is ruled by the **general** . . . Thus it is the **general** sphere which affects and persuades . . .

2003. In natural things . . . nothing exists without a **general** sphere which rules the singulars. Examps. . . But these **general** spheres are not so well known . . .

2006. There are indefinite varieties of **general** spheres . . .

2008. From an almost similar **general**, others are ruled differently . . . but still within his limits . . . for the **general** prescribes the limits . . . Spirits said that they were as it were in bonds, because there was a reflection upon these things, which reflection also gave birth to a **general** sphere . . .

2009. For when man thinks, he concludes all things under the **general** idea which reigns; and in agreement with it there flow from the memory the things which agree, and are parts of his **general** idea. The **general** idea, however, is such that he sees the series of the things which follow, although obscurely . . . Hence may be evident the quality of the **general** which rules the singulars.

2010. But this **general**, which appears to man so quick and instantaneous, is still in itself so slow that the Angels of the interior Heaven can think more quickly and distinctly in a single moment than a man can within many hours . . .

2020^a. Hence . . . the Lord rules all things, both the **general** ones and the most singular ones . . .

2297. There exists nothing in the nature of things which is not a **most general** something. Ex.

2379. When Spirits are not near man . . . there is a **general** something acting . . .

2668. How by the muscles . . . is represented the love of the . . . **common** benefit.

— . Without such a society as that in which the singles regard the **general** . . . nothing (in universal nature) can come forth—*existere*.

2670. That everyone contributes to the **common** idea, or the **common** action . . .

2806^e, 2807. This was the speech of the Angels, and the speech of a Spirit was a **general** something . . . Just as in all harmony, unless there is present something **general**, as it were resounding in **general**, there is no distinct singular. So in all musical instruments, and in the speech of the body, and in the actuality of each of the senses, which **generals** are as yet unknown to the learned of the world, but still are present. All the organic membranes of the viscera, muscles, and organs are **generals** in which and with which the particulars come forth—*existunt*—distinctly. Such was the speech of the Spirit; and whether the Angels said the same as what the Spirit uttered in **general**, I do not know; for it is possible that in and with a **general** there may be other things than those which are in the **general**; but not those which are repugnant.

2986. On **general** and particular spheres.

— . How the case is with particulars in **generals**, may be illustrated by stringed instruments, in which a body makes the **general** sound, from which and in which the particular ones come forth—*existunt*; and their

sounds are according to the **general** one . . . And therefore there are indefinite particulars, with their own particular differences; as all tones; and yet the sound of all in their differences accords with the **general** one. Hence come delight, sonorousness, sharpness, etc. So also the speech of men, the varieties of whose words . . . drive from a **general** affection their delightfulness or undelightfulness. . . In like manner thought . . . and every motion of the body; unless there is a **general** disposition of all the muscles, through the lungs, and through an affection, there cannot be particular motions. So in all other things.

3160. On those who relate to the **general** sense.

3497. (Some also who are not evil have **general** ideas. Des.)

— . There is as it were a **general** sphere of the whole Spirit . . .

3540. On the **general** sphere of those who suppose a Spirit to be as the atmosphere.

3666. There are **generals** which rule the thoughts of man; and certain **generals** so implanted that he is not aware he has them. Examps.

—². Such a **general** is a kind of reflection, connate also with brutes. Examps.

—^e. As to the ideas of man, these are nothing but **generals**, and indeed according to their cupidities, etc. 3670, Examps.

3670². A **general** idea which much attracts the eyes is that of women . . .

4010^e. Even then scarcely the **generals** would be known.

4037. For **generals** are first introduced, then particulars, and thus particulars of particulars, which have a connection according to the disposition of the Lord . . .

4043. The vessels of the memory with those who are in faith from the Lord are disposed by the Lord through Angels, in **general**, with a variation of the **generals**; otherwise the Angels could not be present. The particulars of the **generals** belong to man or to Spirits. Thus no other particulars can coincide that those which belong to the **generals**; for otherwise nothing particular can come forth—*existere*—in universal nature. Every **general** has indefinite particulars . . . (Thus arises) a **general** sphere, which exists more or less extended. The **generals** are not only changed by the Lord, but there are also indefinite consociations of the **generals**, so that the **generals** of a number of things constitute a single **general** . . .

4044. There are also **generals** which are not so consociated as to make a one, which are simultaneously present, as when a man is thinking and yet takes note of obstacles . . . These **generals** come from the interior. These interior things appear in the corporeal memory as **generals**. They [the Angels] cannot otherwise flow in; for they dispose the corporeal memory in **general**, as to the variations of its **generals**. But evil Spirits are as it were in a chain with the particulars of the memory with those who think evils. Ex.

4095. The **generals** of an angelic idea comprehend such innumerable things together, that it appears as only a **general** something . . .

[D.] 4190. On what is general.

— How the case is with **generals**; and, relatively, particulars; and that no particulars can ever exist without their **general**, is evident from those who are in the other life. When they speak and think, there is a **general** influx, also **general** influxes, which rule the things they are thinking and speaking: there are particulars which accommodate themselves to the **generals**, beyond the sphere of which the thoughts and speech can never pass; for the **generals** prescribe limits, also quality, accordingly as they affect. Thus there are **generals** of quantities and at the same time of qualities. The **general** of quality is the reigning one; but there are many **generals** together, which wonderfully rule the thoughts and speech of everyone, and all other things also. When anyone thinks and speaks within the sphere of the **generals**, it is as if he did so from himself; they so affect him that he knows no otherwise. But when he thinks and speaks what does not thus pertain to the **general** sphere, then it is as if not from himself; according to the differences of the removal of the sphere it is perceived and heard as absent or remote from himself. . .

4202. On spheres. . . There flows in a **general** dissenting, or consenting, or persuading; and all the particulars then present themselves as confirmatory. . . Such a force of persuading is a **general** sphere; and it is such in all the particulars. . . For the **general** is in the singles, that is, the singles derive their own identical nature from the **general**.

4210. It was given to speak with angelic Spirits. . . but only the **generals** came to me. It was also given me to speak with them by means of **generals**, or by means of **general** ideas, which ideas I thought only most **generally** and thus most obscurely; but the angelic Spirits perceived the distinct and singular things in them.

4280^e. Every sphere of affection is attended with this, that it is a **general** something, in which **general** are Spirits as to the particulars, according to their states.

4312. Some are such. . . that they seize anything as true which is in **general** truth, and inhere in it without application to circumstances. . .

4392. On what is **general** and particular; on those who from what is **general** see particulars; and on those who from what is particular do not see what is **general**.

4666. On those who are in a **general** idea.

6106. He effects the **general** good. . . Thus from what is **general** there flows to him delight of life. . . For he is a part in the **general** body. . .

D. Min. 4654. They say that a thing is so because it is **generally** received. . .

E. 112^d. While man lives in the world, he can be. . . only in **generals**, in which, however, innumerable things can be implanted when he comes into the Spiritual World. . . For the **general** Knowledges with him are as vessels. . .

904. Separation in **general**. . . and separation in particular. Tr. . . For it is according to Divine order that what is **general** should precede. . . in order that particulars may be insinuated into the **general**. . . Refs.

931. The **generals** of truth in the Word transparent from the spiritual truths which are from the good of love. Sig. and Ex.

— Truths in **general**, or **general** truths, are such as are the truths in the sense of the letter of the Word. . . (For) everything natural is a **general** receptacle of spiritual things.

D. Love xii. That every use derives its life from what is **general**. . . In the world, every man receives from the **community** the necessary, useful, and delightful things of life. . . Some are rewarded from the **community**; some are enriched from the **community**; the **community** is as a lake from which remunerations and wealth flow in.

—⁴. In man there is not any member, or part of a member, which does not derive from what is **general** its necessities, utilities, and delights. . .

General. *Generalis.*

A. 1361. It is a **general** law. . .

9393². In a more **general** sense.

D. 2622^e. The delight of adultery is now so **general**. . .

3428, Pref. A **general** law of Heaven.

4945^e. There was a **general** change of state.

5202². Then the advent of the Lord was **general**. . .

5981^e. Like **General** Lieven.

6047. In the second chamber was a **General**. . .

General Sense. See COMMON SENSE, and under GENERAL—*communis*.

General Truth. See under GENERAL—*communis*.

Generation. *Generatio.*

Generate. *Generare.*

See under GENUS.

A. 200². When this **generation** expired, there succeeded another. . .

313^e. Thus may one **generation** be known from another.

337². By 'generation of generations' (Ps.lxxii.5) is signified the postdiluvian Church.

339. For the things of the Church. . . are circumstanced as is **generation**.

477³. The Ancient Church is here meant by 'generation and generation' (Deut.xxxii.7). 1259⁶. 4926³. 6075². E.431¹⁰.

612. 'Noah was a man just and whole in his generations' (Gen.vi.9). Ex.

613. That 'generations' relate to faith. III.

— 'The foundations of **generation** and **generation**' (Is.lviii.12)=the spiritual things of faith which had lapsed from ancient times.

—^e. Here 'to generate' (Is.lxv.23) is predicated of the things which are of faith; and 'to labour,' of the things which are of love.

712. 'I have seen thee just in this **generation**' (Gen.

vii.1)=to have the good through which he can be regenerated.

— In Gen.vi.9, 'generations' are mentioned, because it treats of intellectual things; here, 'generation,' because it treats of voluntary things; for the will comprehends intellectual things within it; but the understanding does not comprehend voluntary things.

1041. 'Into the generations of an age' (Gen.ix.12)=perpetually with all who are being created anew. . . 'Generations'=the posterities which are from prior things as from their parents. It here treats of those who are regenerated, and therefore by 'the generations of an age' are meant those who, from this, are perpetually being regenerated, that is, who are being created anew.

1803³. Because the viscera of generation . . . represent and thus signify chaste marriage love, and, from this, love towards infants. Ill.

1856. 'The fourth generation shall return hither' (Gen.xv.16)=the time and state of restoration. . . 'The fourth generation'=the same as the 'fortieth' and the 'four hundredth,' namely, the duration and state of temptation. . . That 'the fourth generation' does not signify any generation from Abram, Isaac, or Jacob, is evident from the historical things of the Word; for there had been many generations, and these diverse from their fathers, when they returned. 'The fourth generation' occurs also elsewhere; but in the internal sense it never signifies a generation; but, here, the time and state of restoration . . .

2020. 'In their generations' (Gen.xvii.7)=the things which are of faith; (for) 'generations'=the things which are generated and born from charity; that is, all things of faith; or, what is the same, all those who have been regenerated by the Lord, thus in whom there is the faith of charity. Refs. 2035. 2047.

2360. The universal Heaven resembles as it were one generation, from love and charity. Refs.

2468¹⁰. They cannot come into Heaven, because they have no remains, which are solely from the interior goods and the interior truths which are signified by 'the tenth generation' (Deut.xxiii.2). Refs.

2910¹. This (evil) is continued into the generations . . .

3860. That 'generations' and 'births'=the things of faith and love, which are signified. Refs.

4231². 'This generation shall not pass, until all these things be done' (Matt.xxiv.34)=the Jewish nation, that it will not be extirpated like other nations. Ex.

5050. On the correspondence of . . . the members of generation with the Grand Man. Gen.art. . . They correspond to genuine marriage love, consequently to those Societies where such are. Those who are there are more celestial than others; and, more than others, live in the delight of peace.

5053. There are heavenly Societies to which correspond each and all the members and organs allotted to generation in both sexes . . .

5055. It has not been given to know which and of what quality are those Societies which belong to the several organs of generation; for they are too interior

to be comprehended by anyone who is in a lower sphere; for they relate to uses of these organs which are hidden . . . of Providence, to prevent such things as are in themselves most heavenly from being injured by filthy thoughts . . . which are excited with very many when these organs are merely mentioned . . . De Conj.107.

5354. It is known . . . that man is to be generated anew, that is, regenerated . . . but what it is to be generated anew is known to few . . .

—³. From these things it is evident what it is to be generated anew.

6239. 'And thy generation which thou generatest after them' (Gen.xlviii.6)=the interior truths and goods which will come afterwards; (for) 'generation'=the things which are of faith and charity; thus truths and goods. . . The things which are generated by the Internal afterwards, are more interior; for the things which had been generated before serve successively as means for producing those which are afterwards generated more interiorly . . . This is evident from the generation of all things which are of the Intellectual in man . . . The case is the same with the new generation, which is effected through faith and charity . . .

—². The reason 'generation,' in the Word, = those things which are of faith and charity, is that no other generation except a spiritual one can be understood in the internal sense. Ill.

— 'The generation of the just' (Ps.xiv.5)=truths from good . . .

— It is evident that 'generations,' here, are generations in the spiritual sense.

—³. 'The generations of eternities' (Is.li.9)=the goods thence.

—⁴. 'The years of generation and generation' (Deut.xxxii.7)=the state and time of the Ancient Church which was after the Flood, and was a spiritual Church.

—⁵. 'Generation and generation' (Joel iii.20) is predicated of Jerusalem, because by Jerusalem is signified the Spiritual Church.

—⁶. 'Eternity' (Is.li.8) is predicated of the good of love; and 'generation,' of the truth of faith.

—⁷. Unless 'eternal' (Ps.cxlv.13) were predicated of what is celestial, and 'generation' of what is spiritual, only one would be mentioned.

6432. See BREAST-uber.

6646. 'All his brethren, and all that generation' (Ex.i.6)=with the External in particular and in general. . . That 'generation'=the external of the Church in general. Ex.

6888. 'This is My memorial into generation, generation' (Ex.iii.15)=that He is to be worshipped perpetually. . . In the Word it is said 'to eternity,' and 'to generation of generations,' sometimes in the same verse. The origin of this is, that 'eternity' is predicated of Divine good, and 'generation of generations,' of Divine truth.

7883. 'To your generations' (Ex.xii.14)=in those things which are of faith and charity. Refs.

7899. 'Ye shall keep this day in your generations by an eternal statute' (ver.17)=worship from faith and

charity according to Divine order. . . 'Generations' = the things which are of faith and charity.

[A.] 7992. 'For all the sons of Israel to their generations' (ver.42) = those of the Spiritual Church with whom there is good from truth and truth from good. . . 'Generations' = the things which are of faith and charity, thus those with whom there is good from truth and truth from good . . .

8042². For the generations or births of truths from good are circumsanced as are the generations or births of sons and daughters from their parent, and afterwards of grandsons and granddaughters . . . and so on. The first or immediate generation or birth, which is that of sons and daughters, is what is signified by 'the first-born' . . .

8526. 'For keeping to your generations' (Ex.xvi.32) = which belongs to those who are of the Spiritual Church. 'Generations' = the things which are of faith and charity . . . hence in a determinate sense, those who are of the Spiritual Church . . . 8533.

8626. 'War of Jehovah against Amalek from generation to generation' (Ex.xvii.16) = that they were reduced under the yoke, and cast into Hell, whence they can never rise up . . . 'From generation to generation' = perpetually.

9042. The regeneration of man, which is the generation of spiritual life with him . . . is meant by the generation of his natural life . . . And as regeneration or the generation of spiritual life is the conjunction of truth and good . . .

9079. The goods and truths with a regenerate man are circumsanced like generations . . . 9141.

9325². 'To be generated through water and the spirit' (John iii.5) = through the truths of faith and the good of love . . . 9454^e.

—³. Hence it is that by births and generations . . . are signified the things which are of the new birth and generation from the Lord . . .

9441². If there were . . . 200 generations within 6000 years . . .

9789. 'For their generations with the sons of Israel' (Ex.xxvii.21) = what is eternal for the Spiritual Kingdom. . . 'Generations' = what is eternal . . . because by them, in the internal sense, are meant the generations of faith and charity (Refs.); and therefore the things which are of Heaven and the Church, which are eternal. III.

—^e. 'What is eternal' is predicated of the Divine Celestial, or good; and 'generation,' of the Divine Spiritual, or truth.

9807. That spiritual generations are in such an order . . .

9845. 'According to their generations' (Ex.xxviii.10) = . . . in that order in which the one is begotten and proceeds from the other. (For) 'generations' = the things which are of faith and charity, or of truth and good, in the Spiritual World . . .

10144. 'Into your generations' (Ex.xxix.42) = what is perpetual in the Church. (For) 'generations,' when predicated of the sons of Israel, = what is successive in

the Church . . . By 'generations' there are also signified the spiritual generations which are of faith and love, thus which are of the Church; and by 'into generations' there is also signified what is perpetual, thus also what is successive. Refs.

10204. 'Into your generations' (Ex.xxx.8) = to eternity with those who are in faith from love. 'Generations' = the things which are of faith and love. Refs.

10212. 'Into your generations' (ver.10) = those who are of the Church in the truths and goods of faith. Ex.

10249. 'To him, and to his seed, and to their generations' (ver.21) = all who receive the things which proceed from the Lord, thus who are being regenerated by Him. . . . 'Generations' = the goods and truths which proceed from the former as from their parents, and their derivations; for by 'generations' are meant spiritual generations, which are of love and faith.

10252³. This is the generation of this good.

10282. 'Into your generations' (ver.31) = in all things of the Church; (for) 'generations,' when predicated of the sons of Israel . . . = those who are of the Church; thus, abstractedly from persons, the things which are of the Church.

10358. 'For your generations' (Gen.xxxi.13) = in each and all things of the Church.

10388. To be 'generated' from these things is to be regenerated.

H. 96. Those in Heaven who are in the loins, and in the organs allotted to generation there, are in marriage love.

N. 186^e. That therefore the generations and births in the Word = spiritual generations and births, that is, those which are of regeneration. Refs.

W. 342. (Spontaneous generation.) 347. T.470.

P. 144^e. The members of generation of both sexes correspond to the Societies of the Inmost Heaven.

R. 134^e. 'An adulterous generation.' T.314^e, Ex.

139. In the spiritual sense . . . by 'generations' are meant spiritual generations. 543. T.583².

213. The members of generation in both sexes, which are called also the genitals, correspond to celestial love. E.710².

322^e. 'The third and the fourth generation.' E.532¹².

543. Nothing else is generated and born from the Lord as a husband, and from the Church as a wife.

M. 92². The conservation of the universe by successive generations.

120. Other names which are of generation.

310². The mind formed from marriage love . . . is interiorly in the organs allotted to generation, which in their region are situated beneath the other regions of the body. In these are terminated the forms of the mind with those who are united in marriage love; consequently the affections and thoughts of their minds are determined thither. The activities of their minds differ from other loves in this, that the latter do not reach thither. (Therefore) such as is marriage love in the minds or spirits of two persons, such it is interiorly in these its organs.

355⁵. See FRUIT.

T. 92. It is evident from the **generation** of men, that the soul is from the father . . .

356^e. Man derives this from the infinity of God, who, with His light and heat, and with the faculty of **generating**, is perpetually in him.

377². From these things may be Known the **generation** of spiritual families . . .

572. That unless man is **generated** anew . . . he cannot enter into the Kingdom of God. Gen.art.

584. From these things it is evident that there is a correspondence between natural **generations** and spiritual **generations** . . .

—². That an evil tree can be as it were **generated** anew . . .

589. (Thus) the first of the new **generation** is the reception of truths in the understanding . . .

D. III4. One **generation** is 35 years long.

4709. (Evil women) who inflowed into the inmost members of **generation**. 4710.

4710. The conjunction and soothing of the members of **generation** by others, represents the simulation of affection for another . . .

4864. On spiritual **generation** as of nations and families . . .

6051^e. The members allotted to **generation** in both sexes correspond to the Inmost or Third Heaven, where the Angels are in the heavenly marriage, or in that of good and truth, more than others. De Conj.27.

E. 304⁷. Occurs. 624¹⁹. 706⁸. 730¹⁹. 768¹². 850⁵.

419⁶. 'To be **generated** anew' means to be regenerated.

710². The reason 'the womb'=the inmost good of love, is that all the members allotted to **generation**, with both males and females,=marriage love . . . and the womb is the inmost of the genital members.

—¹⁰. Nicodemus understood natural **generation** instead of spiritual **generation** . . . Regeneration . . . through truths from the Word and a life according to them is signified by 'to be **generated** with water and the spirit.' That man . . . becomes spiritual through a life according to truths from the Word, is signified by . . . 'that which is **generated** of the spirit is spirit' . . . 721².

—³². 'Generations' and 'births'=spiritual **generations** and births. All the members of **generation** also correspond to celestial love and its products, which are uses, and are called the truths of that love.

721. By 'generations,' 'births,' and 'nativities' . . . are meant spiritual **generations**, births, and nativities, which are effected through truths and a life according to them. Hence it is that where it treats of spiritual **generation**, which is called regeneration, it is described by natural **generation** and natural birth.

985². All the members allotted to **generation**, in both sexes, especially the womb, correspond to the Societies of the Third or Inmost Heaven. Ex.

—³. As the members of **generation** in both sexes correspond to the Societies in the Third Heaven, and the love of married partners to the love of good and truth,

therefore these members and this love correspond to the Word. Ex.

1029¹⁴. 'Not to be inhabited into **generation** and **generation**' (Is.xiii.20)=what is eternal . . . in respect to the destruction of truth. 1037^e.

De Conj. 99. On the correspondence of the members allotted to **generation** in both sexes. Gen.art.

D. Wis. ii². The formation of man . . . in the womb . . . is called **generation**, because it is effected by grafting.

Generation. *Progenies.*

A. 903⁶. Hence they are called 'a **generation** of vipers.'

M. 392. This sphere disposes everyone to love, protect, and support his **offspring**.

—². This loves itself in its **offspring**.

405^e. With such, the love of their **offspring** is also the love of self.

Generous. *Generosus.*

Generosity. *Generositas.*

P. 284². Like **generous** wine after fermentation.

R. 611⁵. There then appears a horse, **generous** . . .

M. 3³. Upon their tables there will be **generous** and noble wines.

164. The virtues which pertain to the moral wisdom of men, are . . . **generosity**, etc.

T. 328². Stables in which there are **generous** horses.

502². All the hills flowed with **generous** musts.

D. 2275. The horses were **generous**, as they are called.

3971. They sat on a great horse, black and **generous**.

4706. A horse was seen, **generous**, and running swiftly . . .

Coro. 40². He is like a tribune riding upon a **generous** horse.

Genesis. *Genesis.*

A. 4. Occurs. 8891². P.241^e.

S. 103^e. The first seven chapters of **Genesis** are extant in that ancient Word . . . T.279⁴. D.5605.

T. 19. The Book of **Creation**, or **Genesis**. 20.

D. 3415^e. I suppose that each and all things written by Moses in **Genesis**, are of this nature . . .

4243. As soon as I read something of what is written in **Genesis**, all the delight and life thence were taken from me . . .

De Verbo 14⁵. The first chapters of **Genesis** (as compared with the corresponding parts of the spiritual and the celestial Words).

Geneva, Of. *Genuenses.* J.(Post.)79.

Genevieve. *Genoveva.*

C. J. 67. (Appearance of **Genevieve** to the Parisians there. Des.) D.6091. J.(Post.)61.

Genital. *Genitalis.*

See under GENERATION.

A. 2039. The **genitals** of both sexes represent celestial love . . .

4462². By the **genitals** in both sexes are signified those things which belong to the conjunction of good and truth . . . They actually correspond to them . . .

9960². Nakedness in relation to the loins and **genitals** = deprivation of the good of love. —¹⁰, Ill.

M. 183². Through the breast (these three things) flow into the **genital** region, where all things derived from the first origin are together, and, together with the successives, make marriage love. —⁶.

D. 1070. Such (scortatory Spirits) pertain to the province of the **genital** members, but are outside of it.

3206². This is changed into direful serpents, which gnaw and eat up their breasts and **genital** members.

3353. Signified by a breathing about the province of the **genital** members.

3390^e. They relate to the hair of the **genital** members.

3453. They confirm such things . . . by inducing feelings in the region of the **genital** members . . . and at the same time into the great toe of the left foot . . .

3683^e. Unless he had fled, the dogs and serpents would have lacerated his **genital** member.

3704. These are they who constitute that skin of the provinces of the **genital** members.

4740. He took hold of my **genitals**, wanting so to kill me.

5107. On this account the great toe of the left foot communicates with the **genitals**; for the **genitals** correspond to the Word.

5197. The vastation of (Christian polygamists). They there lost their **genital** members, so that they lived without them. De Conj. 44.

5751. The abyss . . . is altogether and directly beneath the **genitals**.

E. 985². As such is the correspondence of the **genital** members of both sexes, it is evident that from creation they are holy, and are therefore allotted solely to chaste and pure marriage love, and are not to be profaned by the unchaste and impure love of adultery . . .

1009. By 'shame' is meant the part of the body which is covered by the breeches, and is the region of the **genitals**, which are called shameful—*pulenda*—from scandals and adulteries. The nakedness of these is meant by 'walking naked.' And as the **genitals** of both sexes correspond to the loves of Heaven in general, and they correspond when they are clothed, they correspond to the loves of Hell when they are not clothed . . . for garments = truths which clothe; and the flesh of that region of the body = the good of love . . . And as the nakedness of that part of the body = filthy love, or the lasciviousness of adultery, Aaron had breeches of linen . . .

Genius. *Genius*.

See CLEVERNESS.

A. 270². They indulge their appetite and senses.

310. These things are applicable to the **genius** of this

people, who perished by the Flood, which **genius** was altogether different from the **genius** of those who lived after the Flood. Ex.

442. The most ancients were of such a **genius**.

471. Each house had a peculiar **genius**, distinct . . . For . . . descendants derive their **genius** from their parents.

562. The antediluvians . . . were of such a **genius** that . . . 581^e. 661.

605^e. The more suitable it was to their **genius**.

608^e. This (Ancient) Church had an altogether different **genius** . . . Unless the Lord had reduced the human race into this **genius**, or into this state, no man could ever have been saved.

736^e. There are men at this day of this twofold **genius** or nature; but the former can be easily regenerated; the latter with difficulty.

969. From this Earth (there pass away) almost a million a week; and all have their own **genius** and their own nature . . .

1178. Doctrinal things, which they explain according to their own **inclination** and that of the other . . . —².

1215. According to the **genius** of each in particular and in general. Sig. 1251. 1255.

1273. A dissembler . . . who can put on . . . a **genius** as it were angelic . . .

—². Until they come into an Angelic Society which agrees with the **genius** of their charity, piety, probity, or sincere civility.

1285². In Heaven there is one only influx, which is received by each according to his **genius**.

—³. For the Lord flows in and operates through charity diversely according to the **genius** of each one.

1554^e. This order is various with men, according to the nature and **genius** of each one.

1589^e. It may be evident from the very **geniuses** of men . . .

1640². From their sphere it is evident of what **genius** and nature they are . . . D. 2700.

1776². Except by a certain delight conformable to the **geniuses** (of the children).

1983⁴. With application to the **geniuses** . . . of others.

2256². They are inscribed on . . . both his memories, and on his nature, that is, on his disposition and **genius**.

2296. All things are insinuated into (the children) by delights . . . which agree with their **genius**. Des. H. 337.

2300. The infants are of diverse **genius** and diverse disposition; and this hereditarily . . .

2301. In general the infants are of a **genius** either celestial or spiritual; they who are of a celestial **genius** are well distinguished from those who are of a spiritual **genius**. Des. (Compare H. 333.) H. 339.

2304. They are then no longer of an infantile **genius**, but of a more adult angelic one . . . H. 340.

2356³. Something good, adapted to the **genius** of those who beset the house. Sig.

2481^e. I heard the one describing the **genius** of the other . . . D.4313.

2520^d. The Word has been spoken according to the apprehension of man, and also according to his **genius** . . . In the Old Testament, many things are said according to the apprehension and **genius** of the people who then lived.

2533². A parent expounds all things according to the **genius** (of his children).

2878^e. These times and states the Lord alone disposes . . . adaptedly to the **genius** and life of each one.

4493². The men of the Most Ancient Church . . . were of a totally different and diverse **genius** and nature-*indoles*—from the men of the Ancient Church. —.

4533. Each (appears) according to his **genius** . . . Thus . . . (to the Angels, the infernals) appear in such a form and **genius** as they really are.

4658². He was of a **genius** quite different from those scholastics . . .

4911. The **genius** of (the Jewish) nation. Des. 8588⁵.

4947. Under the soles are they . . . who have lived to the world and to **inclination**. Des. D.2683.

6201^e. The influx from these Spirits with man is to make him indulge his **inclination**, and live for himself and the world . . .

6701. For the inhabitants of one Earth are of an entirely different **genius** from those of another. 7250. 8115.

7362^e. (The Spirits of Mars) are of a celestial **genius**, not unlike those who belonged to the Most Ancient Church.

8733. They are of a **genius** intermediate between the spirituals and the celestials.

10585². (The Spirits of the Fourth Earth) were of a totally different **genius** from the Spirits of our Earth ; and they who are of a different **genius** are conveyed by various ways, in order that Spirits may be associated with them who will effect conjunction.

H. 87. Worldly things gratify the external senses, and delight the **inclination**.

335. The infants are instructed by representatives adapted to their **geniuses**.

360. In the other life these are of a sad **genius** . . .

362. (Both the riches and the uses) are, either that they may live to their **inclination** . . .

579^e. See GENII.

P. 255⁴. Accommodated to the **geniuses** of the Orientals.

T. 154². From which each one takes that which favours his own **inclination** . . .

448². (Persons) of contrary affections and diverse **geniuses**.

813. The inhabitants of any kingdom which is divided into a number of provinces are not alike in **genius** . . . but still a common **genius** reigns among those who are under one king . . . and speak the same language. —^c.

D. 1055. All Spirits . . . thirst . . . for those Knowledges especially which agree with their **genius** . . .

2048. In their least acts their **genius** shines forth.

2447. According to the **genius** of each.

2764. Speaking to the **genius** of another.

2966. Whose thoughts flow in and follow his **inclination** . . .

3699. Sirens are those who have lived according to their **inclination**.

4531. On the universal **genius** of Spirits.

4670. Except those Spirits who are of a celestial **genius**.

5492. When in the world he had lived according to his **inclination**.

5518^e. The Africans . . . are of the **genius** in which are the Angels in the Celestial Kingdom ; Europeans are of a spiritual one.

5618. One of (the virgins) was of a celestial **genius** ; the other two were intermediate between the celestials and the spirituals.

5629. It is from this that the **geniuses** (of the English and Italians) differ.

E. 1108². Dogs, from a **genius** innate in them . . .

Ath. 26. Hence insects are born, each according to its spiritual **genius**.

J. (Post.) 132. Evil Spirits could not approach, because they were of a celestial spiritual **genius**.

270. The Angels live together . . . for they are of a **genius** or nature-*indole*—distinct from that of others . . .

Genius, Genii. *Genius, Genii.*

See under EVIL SPIRIT.

A. 751³. When man is being tempted as to voluntary things, the deeds and thoughts are then not so much excited ; but it is evil **Genii**—so the evil Spirits of this kind may be called—who inflame him with his own cupidities and with the filthy loves with which he is imbued, and thus combat through the very cupidities of the man ; which they do so maliciously and clandestinely that it is impossible to believe that it is from them ; for in a moment they infuse themselves into the life of his cupidities, so that they both turn and bend, almost in an instant, an affection of good and truth into an affection of evil and falsity, so that the man cannot possibly know otherwise than that he is doing it from himself, and that it flows spontaneously. This temptation is most grievous, and is perceived as an internal pain and a fire tormenting . . .

840. In temptation . . . man . . . is driven about by evil **Genii** . . .

1510. Evil **Genii** have a sphere of cupidities.

1511. In like manner **Genii**, who are in evils, so inflow into the will, and make it out exactly as if evil were good, so that it cannot possibly be felt otherwise ; and this, too, from their sphere . . .

1760. The speech of evil **Genii**. Des.

1820². Evil **Genii** are those who fight against those things which are of the affection of good ; and evil Spirits against those things which are of the affection of truth . . .

2363. (Nature of infernal **Genii** and Spirits.)

[A.] 2380. In the thought, from an evil Spirit or Genius . . .

—⁵. When they reflect upon it, it is at once infused by the evil Genii and Spirits . . . that they are in good . . .

5035. Temptations as to goods are effected by Genii. Spirits and Genii are thus distinguished . . . Genii act into the Voluntary, thus into the things of love . . . Genii make themselves invisible, and manifest themselves only by an influx into the desires and cupidities. They are separated . . . Evil or infernal Genii appear under the posterior part and behind the back deep under the earth there. (See EVIL SPIRIT, here.)

5180. There are Genii and Spirits who induce on the head a species of suction or drawing (causing great pain) . . . The suction towards the eye was from Spirits, that towards the ear was from Genii. Both the latter and the former are they who pertain to the province of the cistern and ducts of the chyle.

5977. The reason there are two (Spirits from Hell with every man), is that there are two kinds of Spirits in Hell . . . to which correspond . . . the will and the understanding. The first kind of Spirits are called simply Spirits, and act into the intellectual things; the other kind are called Genii, and act into the voluntary things. They are, moreover, most distinct from each other; for they who are simply called Spirits infuse falsities; for they reason against truth, and are in the delight of their life when they are able to cause that truth should appear as falsity and falsity as truth: whereas they who are called Genii infuse evils; they act into the affections and concupiscences of man, and scent in a moment what the man longs for. If this is good, they most skilfully bend it into evil, and are in the delight of their life when they are able to cause that good should be apperceived as evil and evil as good. They were permitted to act into my desires . . . and I may confess, that unless the Lord had guarded me by Angels, they would have perverted them into concupiscences of evil, and this so hiddenly and silently, that I should have perceived scarcely anything about it.

—³. These who are called Genii have nothing whatever in common with those who are called Spirits. Genii care nothing about what man thinks, but only about what he loves; whereas Spirits care nothing about what man loves, but about what he thinks. Genii place their delight in being silent, but Spirits in speaking. Moreover they are completely separated from each other; Genii are in the Hells deep down behind, and are there invisible to Spirits; and when the sight is directed thither, they appear like shadows which fly about; whereas Spirits are in the Hells at the sides and in front.

5980. The Angels carefully observe what the evil Spirits and Genii with man intend and attempt . . .

5983^e. (Thus) the Spirits and Genii with man are nothing but subjects.

6200². Genii, who attend solely to the cupidities and affections, put on the things which are of the loves. Ex.

7090. The Lower Earth is beneath the soles encompassed by the Hells . . . Behind, by evil Genii, who from the love of self have secretly machinated evil against the neighbour.

8593. (Interior evil des. See EVIL, here.) They

who are in this evil are called evil Genii and in the other life are completely separated from those who are in exterior evil, and are called Spirits. . . Evil Genii have their Hell behind man, that is, at his back, and there in various caverns; whereas evil Spirits have their Hell before man, and also at the sides. Those Genii pertain to the province of the cerebellum in the Grand Man, and also to that part of the spinal marrow which sends out fibres and nerves to the involuntary things.

—². They who are in this evil do not assault the truths of faith, but the goods of faith; for they act through depraved affections, whereby they pervert good thoughts, and this in a manner almost incomprehensible. As they are of such a character, their Hells are completely separated from the Hells of evil Spirits, so that they have scarcely any communication, and this in order that they may be separated from the men of the Spiritual Church; for if they were to flow in from their Hells, it would be all over with the man of this Church; for they would act in a very hidden manner into the conscience, and would pervert it, and this by insufflations of the depraved affections. These infernal Genii never assault man openly, nor when he is in the vigour of resisting; but when it appears that a man is giving way so as to yield, they are suddenly at hand, and impel him to fall altogether. This is represented by its being said that Amalek now invaded Israel . . .

—³. The memory of Amalek being blotted out . . . signified that evil Genii should not communicate at all with those who are of the Spiritual Church; for they communicate with those who are not in truths, but favour falsities from evil affection. —^e.

8622². These Genii are removed by the Lord, to prevent them from inflowing into those who are of the Spiritual Church. The reason is, that they do not flow in, like infernal Spirits, into the thoughts which are of the understanding, thus not into the things which are of faith, but into the affections which are of the will, and therefore into the things which are of charity; and this so clandestinely, that no trace ever appears of its being from them; and therefore if they were to flow in, the man of the Spiritual Church could never be saved, because they would pervert and utterly deprave the affections of truth and good. Hence it is that these infernal Genii are removed, so that they do not communicate with those who are of the Lord's Spiritual Kingdom.

—³. Moreover . . . with the man of the Spiritual Church a new will is implanted in the intellectual part . . . and this will those Genii would utterly destroy if they were permitted to flow in; for they would enter into the hereditary evils of the old will, and would lay them open . . .

—^e. These infernal Genii are in this manner removed to prevent them from flowing in, because their falsity, which is falsity from interior evil, is evil, and indeed such evil, that it cannot inflow into the intellectual part, but into the voluntary part; and as the new will of the man of the Spiritual Church is implanted in the intellectual part . . . they are removed from influx into it. To this end the Lord disposes that such Genii are vasterated as to everything intellectual.

—⁴. Men become such Genii after death who have continually meditated evil against the neighbour, and

have delighted their thought with such things; and have also inflicted evil, but clandestinely and through others, taking very great care to prevent anyone from knowing that it was from them. For the rest, in externals, they have appeared modest, civil, and like friends, and also in speech like Christians, and so also as to the life; but they have been hypocrites, and, within, deceitful tigers.

862⁵. They who are represented by 'Amalek' . . . are infernal **Genii** who are in falsity from interior evil . . . They who are in the falsity of this evil could not be warded off from those of the Spiritual Church until the Lord came into the world . . . They were then shut up in Hell, whence they can never rise forth; moreover the communication, which is effected through influx, was completely taken away. For the man of the Spiritual Church is in obscurity as to the truth of faith . . . If malignant **Genii** were to inflow into this obscurity, they would destroy the conscience in a thousand ways; for they do not act into the truths of faith therein, but into the very affections; and wherever they apperceive anything of an affection of good, they pervert it in a moment, so clandestinely, that it cannot possibly come to the apperception. They assault the ends themselves. In a word, their malignity cannot be described; but may be compared to a deadly invisible poison which penetrates to the very marrows.

903². They who in the world have ensnared the neighbour by deceit as to worldly and earthly things, in the other life ensnare the neighbour by deceit as to spiritual and celestial things; and as they do this in a hidden manner, they are relegated into the Hells behind the back, deep down according to the malignity and hurtfulness of the deceit; thus they are separated from those who are before the face. The latter are called Spirits, but the former **Genii**. (Refs.) **Genii** are not admitted to men like Spirits, because they inflow into the affections which are of the will, acting against the good which is of love and charity, so clandestinely that it cannot possibly be perceived, and through this way they destroy the truth which is of faith. In their own Hells they render themselves invisible to their companions . . . But when they appear, they appear together like men. But when they are looked at by the Angels they appear like serpents; for they have the nature of serpents; and that which goes forth from them is like poison, and indeed is spiritual poison.

967¹. They who are in the Hells opposite to the celestial are called **Genii** . . . The **Genii** who are opposite to the celestial are behind . . . **Genii**, being opposite to the celestial, are in more interior evil than Spirits. . . The Hell of **Genii** is completely separated from the Hell of Spirits; so much so, that those who are in the one cannot pass into the other; for there are intermediates there which conjoin, which are opposite to the intermediates in the Heavens.

9993⁶. By 'melecheth of the heavens' are signified those who are in the Hell of **Genii** . . . They who are in the Hell of **Genii**, taken together, are called 'the devil'; but they who are in the Hell of evil Spirits are called 'satan.' H. 311². 544.

H. 123. They who turn to the thick darkness which

is in the place of the sun of the world, are in the Hells behind, and are called **Genii**; but they who turn to the darkness which is in the place of the moon, are in the Hells in front, and are called Spirits. 151.

578. The worst of all are they who have been in evils from the love of self, and who at the same time have acted inwardly from deceit . . . Most of these are in the Hells behind, and are called **Genii**; and it is their delight there to render themselves invisible, and to fly round others like spectres, and secretly infuse evils, which they scatter about as vipers do poison. These are direfully tormented, more than the others.

579. It has been given to know by experience what is the quality of the wickedness of those who are called **Genii**. **Genii** do not operate or inflow into the thoughts, but into the affections; these they apperceive, and scent them, as dogs do wild beasts in forests. Good affections, when they apperceive them, they in a moment turn into evil ones, leading and bending them in a wonderful manner by means of the delight of another, and this so clandestinely, and with such malignant art, that the other knows nothing about it; and skilfully taking care to prevent anything from entering the thought, because so they would be manifested. With man, they sit beneath the occiput. In the world they had been men who had deceitfully captivated the minds—*animos*—of others, leading and persuading them by means of the delights of their affections, or their cupidities. But they are warded off from every man of whose reformation there is any hope; for they are of such a character, that not only are they able to destroy consciences, but also to excite with man his hereditary evils which would otherwise lie hidden; and therefore to prevent man from being led into them, it is provided by the Lord that these Hells should be completely closed; and when, after death, any man who is such a **Genius** comes into the other life, he is at once cast into their Hell. They, moreover, when looked at as to their deceit and cunning, appear like vipers.

596. That kingdom which is opposite to the Celestial Kingdom is in the western quarter, and those who are there are called **Genii** . . . All who are in the Hells opposite to the Celestial Kingdom are in the love of self . . .

P. 93^o. They who have done good, and have believed it to be from themselves, if after death they do not receive the truth that all good is from the Lord, they commingle themselves with infernal **Genii**, and at last make one with them.

310⁴. The Hell (of the most cunning sensuous men) is deep down behind, and they want to be invisible, and therefore they appear there flying like spectres, which are their phantasies, and they are called **Genii**. Once, some were let out from that Hell, in order that I might know their quality. They at once applied themselves to my neck beneath the occiput, and thence entered into my affections, not being willing to enter into my thoughts, which they dexterously avoided, and varied my affections one after the other, with the intention to bend them insensibly into the opposite ones, which are concupiscences of evil; and as they never touched the thoughts, they would have bent and inverted my affec-

tions, unknown to me, unless the Lord had averted it. Those become such who in the world do not believe in the existence of anything of the Divine Providence, and explore in others nothing except their cupidities and desires; and so lead them until they acquire dominion over them; and as they do this so clandestinely and cunningly that the other is not aware of it, and as they become like themselves after death, therefore, when they come into the Spiritual World, they are at once cast into that Hell. When seen in the light of Heaven they appear devoid of a nose; and, wonderful to say, although they are so cunning, they are more sensuous than all others.

R. 837. 'All the birds were filled with their flesh' = that the infernal **Genii** are as it were nourished by their concupiscences of evil, which are proper to them. . . As the infernal **Genii** are in these falsities, being together with men in the falsities which are of their love, they are here signified by 'the birds.' The man who is in such falsities, after death becomes such a **Genius**. . . To be 'filled with their flesh' = to be as it were nourished by them . . . for the infernal **Genii**, who are in the like concupiscences of evil, draw in with avidity and fill their nostrils, and thence their life, with the concupiscences exhaled from the thoughts and breathings of such men, and therefore they pass their time and dwell together.

M. 71³. **Genii** . . . who were being prepared for Hell, approaching an Angel who was being delighted with his consort . . .

514^e. (Seducers there become) devoid of all love of the sex, and are complete impotences; they are called infernal **Genii**. Des.

T. 124². Such is the power in (Divine truth), that the infernal **Genii** flee away at the mere perception of it . . .

395². The human mind is like a house of three stories . . . in the lowest of which dwell **Genii**. The man in whom these three loves are rightly subordinated can ascend and descend at pleasure . . . and when he descends further he is in company with **Genii** as a man of the world, and instructs, reproves, and subdues them.

605². Whether it is . . . full of **Genii** from Hell, or of Angels from Heaven.

Ad. 88². Man is then ruled by the leader of these loves and his malignant **Genii** . . .

647. There are other forces which also pertain to the world, because they are in the world, and are called **Genii** . . . The nature of these **Genii** is that they there excite these affections . . . These **Genii** are indeed Spirits, but not truly spiritual essences; for they derive from nature what belongs to them, and are therefore to be called natural Spirits, and also infracelestial Spirits. He who is over them is called the devil. . . These are those active or living forces which act into that part of man which is called the lower mind or animus. 933. 986. 1001.

1002. Besides affections . . . these **Genii** infuse also persuasions . . .

D. 225. That the worst **Genii**, or furies, are shut up in Hell, and cannot be loosed thence, or else the human race would perish.

598. On Spirits proper, who are not **Genii**, but speaking Spirits.

624^e. They are for the most part **Genii** . . . because they speak little, but think, and their thoughts are therefore led by their affections.

639. They were **Genii**, who flow in not by speech, but by an influx of evil cupidities . . . They are kept bound there . . . But it is only their phantasy which is there (on high); for they are in Gehenna. When they want to be loosed, other Spirits are adjoined to them, who temper them . . .

647^e. No persuasion can avail anything against the loves; and therefore those Spirits who are **Genii**, and act through cupidities, are most dangerous.

1044. On **Genii**, who are Known by their various odours.

1096. Celestial **Genii** then took possession of the province of the heart.

1288. The infernal **Genius** or fury . . . Des.

1692^e. They who constitute the province of the dura mater are . . . among **Genii**; and therefore their motion [corresponds] to the pulse of the heart.

1734. They who constitute the meninx over the brain are **Genii**, because the meninx is very sanguineous; in like manner they who constitute the meninges over the organules of the brain. But those who are around the fascicles of the fibres and the interior nerves are Spirits . . . Moreover, as in the fetus every membrane is sanguineous, and its fibres are afterwards not sanguineous, so also are **Genii** circumstanced.

1889. There is a kind of speech almost devoid of spiritual ideas, thus of sonorous words, being silent speech, which is that of the affections; such speech is wont to be that of the evil Spirits, or **Genii**, who rule the affections or cupidities of men, and pervert them in such a manner that the man does not know how he is being led; for they bend his good affections into evil ones secretly.

3584. As many evil **Genii** desired (to destroy me) . . .

3605a. The nature of the phantasies of those who are deceitful **Genii**.

3702. She was a subject of evil **Genii**, who inspired such things; and as she was thus a subject of both evil and upright **Genii**, she was able to be in a persuasive life.

4356. There are hypocritical **Genii** and hypocritical Spirits. The former operate into the right part of the teeth . . . even to one half the head upwards; the latter into the left part. This hypocrite operated into the right part, because he was a **Genius** . . .

4369. I was surrounded by diabolical **Genii** . . .

4547. Behind, under the earth, are **Genii** of every kind, of whom nothing is heard; and when anyone is let in there, he does not see anyone. . . Under the cauda there are excrementitious Hells. There the Hells of the **Genii** begin.

4574. **Genii** des. 4581. 4582. 4661.

4631. (Those who plot against marriage love) have **Genii** to help them. Des.

4656. On the Hell of diabolical **Genii** behind.

4740. I supposed it was Fred. Gyllenborg, but it was a **Genius** like him. Des.

4784. They acted almost like **Genii**. Des.

4859. As to genius they had been **Genii**. Des.

4860. On **Genii** and their Hell.

— I was let down into a certain Hell of **Genii**, which is behind . . . but it was dangerous for the sight to be opened; for so their operations—which are most hurtful, because they are not into the very subject of the thought, but into its affections—would at once flow in. . . . There were walls, as of a great building, but without roof or windows; for they cannot dwell in houses which have roofs and windows. Ex.

4861. They dwell in marshes and in very dirty places: and do indeed see each other, but do not speak together. They who become **Genii** are those who in the world spoke little, but loved to think, and that evilly about the neighbour, being glad when injury was inflicted on them, especially if they could accomplish it clandestinely . . . In that life . . . the faculty of thinking is gradually taken away from them, the will . . . remaining similar to what it was in the world. They do evil . . . from a certain species of interior phantasy . . .

4862. Thought is taken away from them, because (otherwise) they would communicate with Spirits . . . and would destroy the whole of their reason . . . and they would also have communication with men, and would excite their hereditary evils . . . They would at once pervert the reason, thus all truths and the idea of every truth, and would insuflate an affection of falsity in place of the affection of truth.

4863. (They) are naked, because they have no spiritual light . . . They correspond, by opposition, to the celestials . . .

4990. She had communication with certain evil ones who were of some celestial genius; thus **Genii** of a middle sort.

5075. On **Genii**.

— I was let in among the **Genii** . . . I saw them running hither and thither, and doing things, but such things as were of no consequence. Des. **Genii** are such that they do useless and also evil things, but do not think. The will rules them, not the thought which is of the separated understanding.

— They who come into the other life who are **Genii** are not sent at once among the **Genii**, but tarry among Spirits; so that they may thereby learn to think, and thus be initiated into good. If this is in vain, they are then sent among the **Genii** . . .

—^e. But there are many kinds of **Genii**.

5121. When **Genii**, who are in the opposite, and are meant by the devil and his crew, come into the sphere of the celestials, they are direfully tormented . . .

5524. They who are in the Hell of the **Genii**, who are opposite to (the celestial Angels), are the worst and the most stupid of all, and are utterly against innocence, because they are in the love of self more than all others. They want to appear like giants.

5572. On the **Genii** and their Hells.

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— The **Genii** dwell deep down behind, and there spread themselves widely beneath the Hells of Spirits, from whom they are kept distinct and separate by as it were a hard rock . . . because there is no communication, except through intermediate Spirits . . . For they correspond to the celestials, and are ruled by the Lord through them.

5573. A certain one who was a **Genius** was known to me in the world . . . He was long among Spirits, and he could lead them all wherever he wanted . . . They did not know that he was a **Genius**; and said that they could not at all resist him, but that he could compel them to think whatever he wanted . . .

5574. Those in the world who become **Genii** remain firm in their own thoughts; partly from a solitary life within themselves, that is, from the delight thereof; from sad calamities mixed up therewith, and their continual thought about them; so that they are able to be long in a single thought . . . They at last become such that they say what they think, however another speaks; nor does such a one fall into doubts . . . but keeps himself continually in his own idea . . . not attending to the reasons of others . . . He makes no account of authority, or a reputation for learning . . . They who are such become **Genii**, and lead all the spirituals by their thought . . . Such become **Genii**, and rule others in the other life continuously by their own continuous thoughts; and especially do they rule their affections, which are the interiors of the thought. For they are in the love of self more than others, and are affected by their own thoughts and love them . . .

5575. Those of them who also reason are intermediates.

5576. **Genii** are opposite to the flesh, and the heart; thus most of them become like bones, or as it were ossifying, cartilagining flesh . . . In their Hells they at first appear like invisible flying things. They flee from one another, because the one cannot endure the sphere of the other's thought . . .

5577. Few of the English become **Genii**. (See ENGLAND, here.) J.(Post.)3.

— But many of the Dutch become **Genii**, because they think against others from their own thought, and do not publish it.

5578. The evil Spirits who are at the occiput most especially flow into the thought . . . and indeed into one's interior thought . . . With those who think much against the neighbour, from deceit and cunning, there are **Genii** at the occiput, who also in an instant pervert all their thoughts about doing well to the neighbour, and about God, especially those concerning the Lord . . .

—². But these Spirits and **Genii** operate thus only into the external man, but the Lord and Heaven into the internal man.

5941. See CELESTIAL KINGDO

— These become **Genii**.

D. Min. 4749. On **Genii** and subtle Spirits.

4793. On the **Genii** of thoughts.

—^e. Such may be called **Genii** as to the thoughts and their affections.

4817. These are they who are opposite to the celestials, and are **Genii**.

E. 655². The kingdom opposite to the Celestial Kingdom is behind, and they who are there are called **Genii**; and this kingdom is what is meant in the Word by 'the devil.' . . These two kingdoms (of the Hells) are here meant by 'Sodom and Egypt.'

Gennesaret. *Genezareth.*

E. 514²⁰. 'The sea, or lake of Gennesaret,' when predated of the Lord, = the Knowledges of truth and good in the whole complex.

Genoa. *Genua.* D. 5648. 5667a.

Gentile. *Gentilis.*

Gentilism. *Gentilismus.*

See CHURCH OF THE GENTILES, HEATHEN, and under NATION.

A. 847^e. Temptations exist with those also who are in natural charity; thus with . . . **Gentiles**, etc. . .

916³. The very **Gentiles** perceive that this is false, of whom many abhor the doctrine of Christians because they see their life.

1992⁴. (So) with the **Gentiles**, who . . . have worshipped idols, and yet have lived in mutual charity: the holy of their worship . . . in the other life, is not taken away in a moment, but successively . . .

2589. The opinion that those born outside the Church, who are called heathen and **Gentiles**, cannot be saved, because they have not the Word . . . These also may be saved . . . because the Lord's mercy is universal . . . It is no fault of theirs that they are ignorant about the Lord. H. 318.

2590. The **Gentiles** who have led a moral life, and have been obedient, and have lived in mutual charity, and have received something like a conscience according to their religiosity, are accepted in the other life, and are there instructed by the Angels with solicitous care in the goods and truths of faith; and when they are being instructed they behave themselves modestly, intelligently, and wisely; and easily receive and are imbued; for they have formed . . . no principles contrary to the truths of faith . . . Moreover, such do not hold others in hatred, do not revenge injuries, do not weave machinations and deceit; but even will well to Christians, although the latter despise them, and, so far as they can, do violence to them; but they are delivered from their unmercifulness by the Lord, and are protected. H. 321.

—². As to Christians and **Gentiles** in the other life, the case is this:—Christians who have acknowledged the truths of faith, and at the same time have lived a good life, are received in preference to **Gentiles**; but at this day such are few. Whereas **Gentiles** who have lived in obedience and mutual charity are received in preference to Christians who have not lived so good a life . . .

2591. Among the **Gentiles**, as among Christians, there are both wise and simple. From experience. H. 322.

2592. (Interview with a wise **Gentile**, whose interiors were open.) When I proceeded to read the Word, he said that he could not remain there, because he perceived it to be more holy than he could bear.

2594. As to the modern **Gentiles** of our Earth, they are not so wise, but in most respects are simple in heart. Nevertheless those of them who have lived in mutual charity receive wisdom in the other life. From experience. H. 324.

2595. I heard a gyre . . . They were **Gentiles** who had been resuscitated three or four days before. The choir was heard for several hours, and . . . even during that short time they were being more and more perfected. . . I was told that they can be initiated into choirs . . . in a single night . . .

2597. There are **Gentiles** who during their life in the world . . . have known that Christians lead the worst life . . . at which they were horrified, because such things are contrary to their laws, manners, and religious things. In the other life these are more timid . . . about receiving the truths of faith; but they are instructed by the Angels . . . that Christians live less according to their doctrines than **Gentiles** do. When they apperceive this, they receive the truths of faith, and adore the Lord, but more tardily. H. 325.

2598. (A **Gentile** idolater; his innocent grief on hearing the account read of the theft of Micah's images.) From this it was evident that **Gentiles** come into Heaven more easily than Christians at this day who are not so affected. (This **Gentile** was an Indian. See D. 2411.) H. 324. D. 2412.

2599. There was also another among the **Gentiles** who had lived in the good of charity; and when he heard Christian Spirits reasoning about matters of faith . . . he marvelled at their so disputing, and said he did not want to hear such things; for they were reasoning from fallacies. He thus instructed them:—If I am good I am able to know the things which are true from good itself, and those I do not know I can receive.

2600. In the other life the upright **Gentiles** are for the most part instructed according to the states of their life, and according to their religiosity, so far as this can be done; and thus in different methods. (Three of these methods des.) 2601. 2602.

2603. (Black **Gentiles** who desire harsh treatment in order that they may be afterwards admitted into Heaven) . . . They said that afterwards they put off their blackness, knowing that their souls are white.

2604. It is general for **Gentiles** who have adored any God under an image or statue . . . to be introduced to some who are in the place of their gods or idols . . . H. 326.

2609. Even the **Gentiles** know (the commandments) . . .

2762^e. These significatives were derived to the **Gentiles** from the Ancient Church.

2839^e. Charity without faith, such as is with . . . upright **Gentiles**, is only the ground in which faith is implanted . . .

3447². The Church which is in Christian **Gentilism** . . . 3667². 5432^e. 9020^e.

4302⁴. 'The halt' = those who are in good, but not in genuine good, on account of their ignorance of truth, in which kind of good are the **Gentiles** who live in mutual charity.

4736°. There are falsities which are received as truths, when good is in them . . . as with the **Gentiles** . . .

4988°. Good is . . . from the doctrine of faith and charity, with **Gentiles** from religiosity. . . The good from this origin is spiritual natural good . . .

5081°. By 'the sons of the stranger' are signified those who are outside the Church, or the **Gentiles**, and who yet are in truth according to their religiosity. Refs.

5256°. They who have been **Gentiles**, and have been converted to Christianity, in the other life adore the Lord alone; and this because they have believed that it could not be but that the Supreme God should manifest Himself on earth as a Man, and that the Supreme God is a Divine Man . . .

6289°. Still, the good from such truth, even with the **Gentiles**, is accepted by the Lord, when as a beginning or principle it has charity . . .

6637°. They who live in evil . . . are further outside the Church than the **Gentiles** who know nothing whatever about the Word . . . For the former, as they know the goods and truths of the Church, extinguish the Church in themselves, which the **Gentiles** cannot do, because they are ignorant of them.

7975°. By (the 'mixed multitude') are signified those who are of the Church, but not within it, as the **Gentiles** who are in obedience and in mutual charity together. They have not genuine truths, because they have not the Word. Ill. 7976.

9192°. That the **Gentiles** who are in good, although from ignorance they are in non-truths, are received into Heaven. Sig. and Refs.

—7. They who are in good, and still in non-truths; nay, who are in falsities from ignorance, as are many within the Church, and also many outside the Church who are called **Gentiles** . . . as these falsities come forth from good, they bend them to good . . .

H. 319. That **Gentiles** are saved equally with Christians. Ex.

— . It is known that **Gentiles** live a moral life equally with Christians, and many of them a better life than Christians . . .

321. When the **Gentiles** hear that God became a Man . . . they at once acknowledge it, and adore the Lord . . .

J. 51. Those from the **Gentiles** who in the world have worshipped God under a human form, and have led a life of charity according to their religiosity, are conjoined with Christians in Heaven; for they acknowledge and adore the Lord more than all others. The most intelligent of them are from Africa.

P. 322⁴. (The good **Gentiles** saved.) Ex.

—⁵. A **Gentile** more than a Christian thinks about God from religion in his life.

R. 484⁹. (Opinion of two **Gentiles** concerning the solidians.)

M. 352. (No communication between the Christian Heavens and the Heavens of the **Gentiles**.)

T. 580°. Means (of salvation) are given; to Christians in the Word, and to **Gentiles** in the religion of each, which teaches that there is a God, and teaches precepts concerning good and evil.

729. [**Gentile**] infants and children are introduced into the Heaven assigned to their religion . . . by other means than baptism; but they are not commingled with those who are in the Christian Heaven.

D. 2017a°. The case is not unlike that of the **Gentiles**, who also approach their idols; but are called away from them according to their states of life in the world, as soon as such a Corporeal has been rubbed off.

4652. See ASIA. 4676.

5240. On the Mohammedans and **Gentiles** there, (before the Last Judgment). 5244.

5263. On the **Gentiles**, and their Last Judgment.

5828°. They were exactly like **Gentiles** who are of no religion . . .

D. Min. 4697. (On a certain **Gentile**, who when he heard of the indefinite things in the Word, was greatly troubled because he had not known of them during this life. There are many such **Gentiles**.)

E. 696°. Still, the **Gentiles** to whom the laws of religion have been laws of life, receive doctrine concerning the Lord more than Christians . . .

721⁸. The establishment of the Church among the **Gentiles**. Sig. —¹⁰.

955°. Saints are adored as gods by the common people in Christian **Gentilism**. Ex.

1008°. The reason adulteries are held less in abhorrence with Christians than with **Gentiles**, nay, than with some barbarous nations . . .

1029⁴. Differing very little from the **Gentilism** of the ancients . . .

1051°. The **Gentiles**, who are ignorant of the Lord and the Word, cannot be profaners. 1063³.

1176°. (**Gentilism** a reason why some deny Providence.)

1180°. A **Gentile** sees from his religiosity that there is a God . . . that good is from Him, that there is a Heaven and a Hell . . . that the evils of the decalogue are to be shunned. If he does and believes these things, he is saved. And as many of the **Gentiles** perceive God as a Man . . . after death, when instructed . . . they acknowledge the Lord . . . Their not having baptism and the Holy Supper does not condemn them, because . . .

C. 89. I love a **Gentile** more than a Christian, if he . . .

Gentile. *Lenis.*

Gentleness. *Lenitudo.*

Gently. *Leniter.*

See MIN.

A. 4049. They flowed in **gently** enough.

5060. The heavenly Societies act . . . by an influx **gentle**, soft, delightful.

5992. The Angels (are commanded to act) **gently** with man.

6474. An influx like that of a most **gentle** stream. . . Although it acted **gently**, still it acted strongly . . .

8111. The influx (of the Spirits of Jupiter) was so

gentle and sweet that it cannot be expressed. In the other life uprightness manifests itself by **gentleness** and sweetness. Their **gentleness** and sweetness could be most clearly distinguished from the **gentleness** and sweetness of the good Spirits of our Earth. U.50.

Gentle. *Mansuetus.*

Gentleness. *Mansuetudo.*

A. 3318⁴. Through temptations . . . he becomes gentle, etc.

M. 370. Jealousy blazes up . . . into anger with the gentle, and into revenge with the ungentle—*immansuetos*.

T. 604. The wild beasts would tear to pieces the gentle beasts.

D. Min. 4791^e. They who are in Hell . . . are more gentle than . . . when in the World of Spirits.

E. 298⁷. 'Ride upon the word of Truth, gentleness, and justice' (Ps. xlv. 4). 355¹⁴. 684¹⁴.

Coro. 30². The spiritual man in himself is actually like a dove as to gentleness . . .

Genuflection. *Genuflexio.*

See KNEE.

A. 4215². Humiliation of heart produces genuflection . . . 5323. D. 4099.

E. 455¹⁴. Genuflections = acknowledgment, thanksgiving, and adoration from spiritual good and delight in the Natural.

Genuine. *Genuinus.*

A. 995³. Genuine pleasures originate thence.

1142. Now in the genuine, now in the opposite sense.

1707⁴. Goods and truths not genuine but apparent had possession of (the external man) from which he had fought against so many enemies. . . (The internal man) then flowed in . . . and thus purified him, so that his goods and truths were no longer apparent, but genuine goods and truths . . .

—^e. He is called 'a brother's son' when possessed by apparent goods and truths; but 'a brother,' when possessed by genuine goods and genuine truths.

1708. How, after the combats of temptations, apparent goods become genuine goods . . . Sig.

1901^e. The Rational is as . . . a genuine son when it is formed from truths which are adjoined to goods . . . It is also before acknowledged as a son, but not as a genuine one, but as being from a maidservant . . .

1970. Genuine visions. Des.

2531². In proportion as the truths with man are more genuine, the Divine which flows in is more perfectly received . . .

2735. Genuine marriage love. Des. 2740. 2758.

3796². The genuine affections of truth and good which are perceived by man, are all from a Divine origin . . . but as they descend . . . they flow into affections not genuine and spurious . . . and so are varied. In external form they present themselves like genuine ones. The end is the single mark by which they are known; if from end they are for the sake of self and the world, these affections are not genuine; but if from end they

are for the sake of the good of the neighbour, etc., they are genuine ones; for then they are for the sake of the Lord . . .

—³. If he perceives this delight he is in genuine affection.

—⁴. The reason the end determines whether the affection is genuine, spurious, or false. Ex.

3982. This good . . . is of use only to introduce genuine truths and goods . . . This is like fruits (which at last) ripen by fibres of genuine juice.

—². So during regeneration, man is led by many affections of good and truth which are not affections of genuine good and truth . . .

3986². With man, even within the Church, there are few genuine truths . . . Hence affections of genuine truth are rare . . .

—³. Where the Divine is, all things are disposed into order, so that they can be conjoined with genuine goods and genuine truths which are in the Heavens . . .

—⁴. The good of love to God, and the good of charity towards the neighbour, however various the truths and affections of truth may be, are still receptive of genuine truth and good . . .

—⁵. For {by 'Laban' is signified such good as is not genuine; because genuine truths have not been implanted in it; but still it is such that they can be conjoined with it . . . It is wont to exist with little children before they have received genuine truths; and also with the simple . . . and also with upright gentiles . . . By such good, genuine truths and goods can be introduced . . . 4063. —². 4145².

4247². Divine good cannot be applied to any vessels but genuine truths.

4250. 'Camp,' in a good sense, = genuine order; and in the opposite sense, order not genuine.

—². When good takes the prior place, the Natural is enlightened, and therein it is seen what is genuine truth and good, and what is not genuine.

4874. The genuine Conjugal. Sig.

—¹. For everything genuine is at the same time internal.

6013. For in order that truth may be genuine it must derive its essence and life from charity, and this latter, from innocence.

6765^e. Combat can also be waged from truth not genuine, provided it is such that it can in some way be conjoined with good . . . Hence those within the Church can be regenerated through any doctrine; but those more than others who are in genuine truths.

7871^e. The genuine and the opposite sense.

7935^e. This is called conscience, and is the spiritual life of man, which is to be estimated in proportion as the truths from which he thinks are genuine truths of faith, and in proportion as the goods from which he acts are genuine goods of charity.

7975. 'Much mixed multitude' = goods and truths which are not genuine . . . For 'the sons of Israel' = genuine goods and truths . . .

—¹. These have genuine goods and truths, and goods and truths not genuine; for the man of the Spiritual Church has no perception of good and truth,

but he acknowledges as good and truth what the doctrinal things of his Church teach. Hence he is in very many truths not **genuine**, consequently also in the like goods; for goods have their quality from truths. Refs. . . But still they are kept by the Lord in truths in the highest degree **genuine**, which is done by an influx through the interiors; and then the truths and goods not **genuine** are separated thence, and are rejected to the sides.

—³. See GENTILE.

7976. For truths and goods not **genuine** are indeed separated from the **genuine** goods and truths with the spiritual man, but they are not taken away; they remain adjoined at the side to which they are rejected. (So) with the Lord's Church among the gentiles, who have not **genuine** truths. These, moreover, in Heaven are adjoined to those who are in **genuine** truths and goods.

8685^e. There is no perception from Heaven, except with those who are in the love of truth from good, and not even then, unless they are in the love of truth from **genuine** good.

8993³. The **genuine** affection of truth . . . and the affection of truth which is not **genuine**. Def. and Sig. . . . (Such) do not care whether the truths they know are **genuine** . . . But they who are in the **genuine** affection of truth . . . Without searching the Scripture from the **genuine** affection of truth, they would have remained in those heresies . . .

9032. The **genuine** truth of the doctrine of the Church. Def.

9086^e. What the **genuine** doctrine of the Church teaches . . .

9255. Good not **genuine** and truth not **genuine** with those who are outside the Church. Sig.

— . Hence it is that their truth of faith is not **genuine**, nor their good of charity . . .

9258². With the good which lies inwardly concealed in **genuine** truths, or in truths not **genuine** . . . the case is like . . . —³, Ex.

—³. Although these are not **genuine** truths, still they are accepted as **genuine** . . .

9272³. To teach truths not **genuine**. Sig.

9300⁴. If that in which they are enlightened is the **genuine** truth of faith, and if that in which they are enkindled is the **genuine** good of charity, then it is the Intellectual of the internal man which is enlightened, and the Voluntary of the internal man which is enkindled. It is otherwise if it is not the **genuine** truth of faith or the **genuine** good of charity . . .

9781. **Genuine**, and clearly seen. Sig.

— . 'Pure,' when predicated of the good which is signified by 'oil,' = **genuine**; for the more celestial good is, thus the more **genuine** it is, the purer it is.

10212. The **genuine** truths and goods of faith and love exist only with those (who are of the Church); for with them is the Word.

10266^e. Then the good of love is **genuine**; otherwise it is spurious . . .

10323. Only those who are enlightened apprehend the **genuine** sense of the Word . . .

10764. The **genuine** doctrine of the Church is the doctrine of charity and of faith together . . .

H. 204. Those whose intelligence and wisdom have been formed from **genuine** truths and goods, have communication with Societies according to the form of Heaven; but with those whose intelligence and wisdom have not been formed from **genuine** truths and goods, and yet from such things as agree, the communication is broken, and is coherent in diverse ways . . .

277. The innocency of infancy . . . is not **genuine** innocence . . .

278. The innocence of wisdom is **genuine** innocence . . .

347. From this comes the **genuine** affection of truth, which is the affection of truth for the sake of truth . . .

376. Marriage love is **genuine** in proportion as the truths which are conjoined with the good are **genuine**.

382. **Genuine** marriage love exists in the Inmost Heaven . . .

N. 153. **Genuine** charity and **genuine** faith are devoid of all merit . . .

J. 12³. When man is led by the Lord, he is introduced into the **genuine** truths which are to be implanted in the understanding, and into the **genuine** goods which are to be implanted in the will . . .

14^e. Unless the **genuine** doctrine of the Church shines on the sense of the letter . . .

S. 25. The doctrine of **genuine** truth has now been revealed . . .

57. That **genuine** truth . . . in the sense of the letter, appears only to those who are in enlightenment from the Lord.

P. 264⁴. That neither were the **genuine** truths in which is the spiritual sense . . . revealed . . . until after the Last Judgment . . .

T. 344. The faith of **genuine** truth, and the faith of the appearances of truth.

374². Whether the good deeds are from charity . . . **genuine**, or spurious.

408. They who have **genuine** charity . . .

418^e. (This) is **genuine** love towards the neighbour.

421². Doctrine (is) useful if from **genuine** truths . . .

—^e. (This) is spurious charity. . . (This) is **genuine** charity.

450. **Genuine** charity, which is living, is that only which makes one with faith . . .

598^e. The New Church . . . in which **genuine** truths are taught . . .

650^e. (Then) the appearances of truth . . . are turned into **genuine** truths. Enum.

753. And when there is not any **genuine** truth, there can be no **genuine** good . . .

758³. Not a single **genuine** truth is left in the Church.

E. 386³⁰. That in the coming Church there would not be a **genuine** truth. (Sig. by the vinegar given to the Lord.)

720. They who live in evil . . . have scarcely any **genuine** truth . . .

[E. 720]. If the sense of the letter is not viewed from **genuine** truths, it . . . is falsified.

— It was found that such persons do not know or acknowledge a single **genuine** truth.

798³. Then, in proportion as his faith is from **genuine** truths, he enters Heaven . . .

—⁸. Still, as they are not in **genuine** truths, although they do not shut Heaven against themselves, they cannot advance beyond its threshold . . .

Genus. *Genus.*

See HUMAN RACE.

A. 675. There are innumerable **genera** of intellectual and voluntary things, and still more innumerable species . . .

775. As there exist **genera** and species of all things, both of spiritual goods and of natural goods, and also of sensuous and corporeal goods thence derived, it is here said of each 'according to their species.' There are so many **genera** of spiritual goods and also so many **genera** of spiritual truths, that they cannot be enumerated; much less the species which are of the **genera**. In Heaven, all goods and truths, both celestial and spiritual, are so distinguished into their **genera**, and these into their species, that there is not the smallest thing which is not most distinct . . .

816. As there are innumerable **genera** of hatreds and revenges, and still more innumerable species; and one **genus** has not a like Hell to that of another . . .

1383. There are two **kinds** of perceptions. Ex.

1404. In **general** . . . In **special** . . .

1640². The **genus** and the species of the deceit are perceived from each word and idea . . .

1673. For there are many **kinds** of persuasions of falsity . . .

— In the other life (such persuasions and cupidities) are most distinctly disposed into their **genera** and into their species.

2039. There are three **kinds** of loves which constitute the celestial things of the Lord's Kingdom. Enum.

2057. The Hells, in which nothing reigns but the love of self, and therefore also all **kinds** of hatreds, revenges, and cruelties . . .

2078. There are two **kinds** of men within the Church, the spiritual and the celestial.

2165³. Each **kind** of sacrifice . . .

2734^e. The **genera** of celestial and spiritual happinesses . . .

3660². There are goods and truths of the Natural . . . so innumerable that they can be known by man scarcely as to their most **general genera**.

3665⁴. These Knowledges . . . can scarcely be enumerated as to their **genera**, still less be distinguished as to their species.

— The Societies in Heaven are distinguished according to the **genera** and species of good and truth. Refs.

3677². There are innumerable **genera** of spiritual good and truth, and still more innumerable species. 4263².

4067². Innumerable Societies disposed . . . according to all the **genera** of good and truth; and Societies in the opposite, according to all the **genera** of evil and falsity; so much so, that there does not exist any **genus** of good and truth, nor any species of that **genus**, nor even any specific difference . . . to which angelic Societies do not correspond; and, on the other hand, there is not any **genus** of evil and falsity, nor any species of that **genus**, nor even any specific difference, to which diabolical Societies do not correspond.

4266. According to the **genera** and species. Sig.

6023². There are so many truths, that it is difficult to distribute them into **genera**; and to give to each **genus** . . . some truths in **special** . . .

6370². There are innumerable Hells, distinguished according to the **genera** of all evils and derivative falsities, and according to their species, and the singles of the species.

7236. 'By their armies' = according to the **genera** and species of good in truths.

7574. For there are very many **genera** and species of falsities, as of the evils from which they come . . .

7833. By each tribe is signified one **genus** of good or truth; thus by each family . . . a special good . . . and by a house . . . a particular good of one species. The reason was . . . that they might represent Heaven; for there goods are distinguished in **general**, in **special**, and in **particular**. . . They are distinguished into universal higher **genera**, and these into lower . . .

8311². For there are very many **genera** of evil, and thence also of falsity; for each **genus** of evil has its own falsity adjoined to it . . . Sig.

9002². The human understanding does not go so far as to know the **genera** of the varieties (of an affection), still less the species which are of the **genera**, and still less the particulars and the singulars of the particulars . . . — D. Love x.

9276². These three **kinds** of men constitute the Church. Enum.

W. 184. That degrees are of two **kinds** . . .

P. 302. (The affections in Heaven, and the concupiscences in Hell) are both distinguished into **genera** and species . . . And as they are distinguished into **genera** and species, they are distinguished into Societies greater and less.

M. 324. By varieties is here meant the varieties between the things of one **genus**, or of one species; and also between the **genera** and the species.

479. There are three **kinds** of adulteries . . .

— The Creator . . . has distinguished each and all things He has created into **genera**, and each **genus** into species, and has discriminated each species . . .

D. 2169. That there are Spirits of every **genus** and species.

2685. All the **genera**, and all the species of Spirits, have their own spheres.

2687. Those who are alike in **genus** and in species . . .

2742. Of such there are **genera** and species.

D. Love x². It is known that the animated things of the Earth, and also its plants, are in like manner distinguished into **genera** and species . . .

Geometry. *Geometria.*

Geometrical. *Geometricus.*

H. 353. By sciences are meant . . . **geometrical** things, etc.

R. 875^r. (This) is taught by **geometry**.

T. 32^s. Series in **geometrical things**, which advance to infinity.

D. 769. As to **geometry** and the like, even this as it were concentrates the mind, and impedes it from advancing into universals; besides that it supposes nothing to exist except what is **geometrical** or mechanical; when yet the extension of **geometry** does not go beyond earthly and corporeal forms.

3460. Occurs.

3482. I was led by the Lord to a perception of forms the notion of which far surpassed the notions received from **geometrical things**; for even the . . . forms of the intestines so far surpass the forms of **geometrical** notions, that they cannot possibly be perceived from them. Ex. . . What then can be perceived from **geometrical things** of the forms of the more subtle organs; and what of the vital forms. 3483. 3484.

D. Min. 4578. Some sciences utterly destroy the faculty of thinking, and annihilate the Rational . . . like **geometrical** and algebraical things when simple Truths are demonstrated by them . . .

4657. There are many useful sciences . . . especially the experimental ones, as . . . **geometrical** [science], etc.

George II. R.341. 716^s.

Gerah. *Gerah.* A.2959⁶. —⁷. 10221. 10222.

Gerar. *Gerar.*

A. 1209. 'Gerar'=the things which are revealed concerning faith; thus, in general, faith itself. 1211.

2504. ('Abraham) sojourned in **Gerar**' (Gen.xx.1)=instruction thence in the spiritual things of faith. . . 'Gerar'=the Spiritual of faith. 'Gerar' is mentioned in some places in Genesis, as in x. 19; xxvi. 1, 6, 17, 20, 26; and in these passages it=faith; and this because **Gerar** was in Philistia; and by 'Philistia' is signified the knowledge of the Knowledges of faith; and **Gerar** was the place where the king of the Philistines himself dwelt. Hence it is that by 'Gerar' is signified faith itself; and by 'the king of **Gerar**,' the truth of faith itself. . . 3365. 3368.

3368^s. That he should not go down to Egypt, but should sojourn in the land of **Gerar**, that is, that he should not look to scientific but to rational things. Ex. —⁴.

3384. 'Isaac dwelt in **Gerar**' (Gen.xxvi.6)=the Lord's state as to those things which are of faith, relatively to the rational things which are to be adjoined; (for) 'to dwell in **Gerar**'=to be in those things which are of faith; thus the state as to those things. . . 'Gerar'=those things which are of faith. Refs. 3385.

3417. 'He encamped in the valley of **Gerar**, and dwelt there' (ver.17)=that He betook himself to lower rational things, or from interior appearances to exterior ones. . . (For) 'the valley of **Gerar**'=lower rational things, or the exterior appearances of truth; for 'a valley'=lower things . . . and 'Gerar,' the things which are of faith, thus the things which are of truth. Refs.

3425. 'The shepherds of **Gerar** quarrelled with the shepherds of Isaac' (ver.20) . . . 'Gerar'=faith; thus 'the shepherds of the valley of **Gerar**' are those who acknowledge nothing but the literal sense of the Word . . .

3427^s. They who are in the mere doctrinal things of faith, who are called 'the shepherds of the valley of **Gerar**,' being in no charity towards the neighbour, cannot but deny that there is an internal sense in the Word.

3447. 'Abimelech went to him from **Gerar**' (ver.26) =the doctrine of faith which regards rational things. . . 'Gerar'=faith. Refs.

Germ. *Germen.*

See under PROLIFICATION.

A. 1736^e. 'I will raise unto David a righteous **Branch**' (Jer.xxiii.5).

2452. 'The **germ** (or growth) of the ground' (Gen. xix.25)=everything which is of the Church; (for) by 'the **germ**' is meant both the standing corn, and every green thing whatever.

5116^s. Flowers on a tree, and on the other **plants** . . .

9146^e. 'The **germ** which makes no meal' (Hos.viii.7) =barrenness.

P. 332^e. From a little seed it is first born as a slender **germ**.

—³. Infancy is like the tender **germ** of a tree sprouting out of the earth from the seed; childhood and adolescence are like this **germ** growing into a stalk and branchlets.

E. 304²⁹. 'The branch of Jehovah which shall be for beauty and for glory' (Is.iv.2)=the truth of the Church.

433¹⁶. The Lord . . . is the '**Branch of David**.' 444^s. 946.

Germane. *Germanus.* M.96^e. 109.

Germany. *Allemannia, Germania.*

German. *Germanus.*

J. 48. (At the time of the Last Judgment, the **Germans** were stationed) towards the north.

C. J. 20. The Reformed in the World of Spirits . . . constitute its central part. . . In this central part . . . the **Germans** are at the north.

Life 4. (The exhortation before the Holy Supper) in **Germany**, etc.

R. 484. See DENMARK.

M. 109. (Opinions of the **Germans** concerning the origin of marriage love and its potency.)

380^s. He said, This book is applauded by many in . . . **Germany**.

521⁴. (Some of the satyrs were from **Germany**.)

B. 98^e. As impossible as to ride from **Germany** to Orion.

T. 112^e. A **German**, a native of Saxony (assails Swedenborg).

813. On the **Germans** in the Spiritual World. Gen.art.

— **Germany** is divided into separate governments more than the surrounding kingdoms . . . Religion is also divided there . . . (Therefore) the lower minds, inclinations, and lives of the **Germans**, from those seen in the Spiritual World, are more difficult to describe than those of other nations . . .

814. As the **Germans** are under a despotic government in each dukedom, they have not freedom of speech and writing . . . and when this freedom is restrained, freedom of thought . . . is restrained also . . . For this reason this noble nation devotes itself little to matters of judgment, but rather to those of memory. It is for this reason that they apply themselves especially to the history of letters; and in their books trust to men of reputation and learning . . . This state of theirs is represented in the Spiritual World by a man carrying books under his arm; and when anyone disputes about any matter of judgment, he says, I will give you an answer; and immediately he draws a book from under his arm, and reads to them.

815. From this their state . . . They keep the spiritual things of the Church inscribed on the memory, and seldom elevate them into the higher understanding; but only admit them into the lower, from which they reason about them . . .

—². The clergy there, while students, write out what the teachers say . . . and when inaugurated into the priesthood . . . they form their official discourses chiefly from those sayings . . .

D. 5358a. The **Germans** remain in their own doctrine, and do not want to apprehend anything else.

5395. The **German** Protestants appear more towards the north. J.(Post.)2.

5396. When the **Germans**, Swedes, and Danes were visited . . .

5791a. (Character of those in **Germany**.)

6009. That man (who accompanied Ulrica Eleonora) was from **Germany** . . .

Inv. 24. That the Word might not be extinguished in **Germany** by the Pope, the Lord stirred up Gustavus Adolphus . . .

Germinate. *Germinare.*

Germination. *Germinatio.*

A. 2231³. By which all things **germinate** and flourish.

5115. 'It was as **budding**' (Gen.xl.10)=influx by which comes rebirth; (for) 'to **bud**,' or produce leaves and afterwards the flower,=the first of the rebirth . . .

— **As when a tree buds** . . .

—². The three shoots, then the **budding**, then the flower . . .

5216. 'Budding after them' (Gen.xli.6)=appearing near; (for) 'to **bud**,' here,=to appear.

7647. 'And shall devour every tree **germinating** to you from the field' (Ex.x.5)=the consuming of all the knowledges which they had from the Church.

1018². Hence it is that a horn is said 'to **bud**' (Ps. cxxii.17), because all spiritual **budding** is of truth from good; and therefore also they formerly made horns **budding**.

W. 5². The sun cannot . . . produce **germinations** in the Earth immediately, but produces them from the matters of the soil . . .

310³. **Vegetable growths-germinations.**

M. 60^e. All things of the Earth **germinate** according to . . .

137⁵. Hence come the **germinations** of your Earth.

147^e. Marriage love then begins . . . to **bud** and flower.

355⁶. Vernal heat, from the influx of which all things tend to **germinations** and fructifications.

T. 499². There would be no beginning of **germination** (in seeds). **585^e.**

Ad. 941. Occurs. E.281². 405³⁰. 518⁶. 864.

E. 316⁹. 'To make his horn to **bud**'=the multiplication of Divine truth . . .

458⁸. 'Plantation' takes place in the interiors of man, where is the good of love and charity; and '**germination**,' in the exteriors of man, where is the good of life.

594¹². 'Who maketh grass to **grow** on the mountains' (Ps.cxlvii.8)=nourishment thus for those who are in the good of love.

633⁴. The beginning of a new Church is signified by . . . the earth **germinating** anew (Gen.viii.)

644¹³. 'To water the earth, that it may bring forth and **bud**' (Is.lv.10)=to vivify the Church, that it may produce the truth of doctrine and faith, and the good of love and charity.

—¹⁷. 'To bless the **budding** thereof' (Ps.lxv.10)=to produce continually anew, and to cause truths to spring forth.

650¹⁰. 'Jehovah maketh the grass to **bud** forth for the beast . . .' (Ps.civ.14)=the instruction and nourishment of the natural . . . man by truths from the Word . . .

—¹³. 'To cause grass to **grow**' (Ps.cxlvii.)=the instruction of the natural man by Knowledges from the Word.

701⁸. From which comes all **germination** of truth, and fructification of good.

911⁹. 'When the herb **germinated** . . .' (Matt.xiii. 26)=when truth grew . . . 'The herb **germinating**'=truth such as it is when first received.

1171⁵. Heat united to light . . . gives soul to **germinations**. Spiritual **germinations** are the productions of wisdom from love . . .

1175³. As . . . heat . . . produces **germinations** by means of light . . . So thoughts are the **germinations** of the marriage (of love and truth).

1211⁴. All these things are **germinations** from the earths there.

D. Love ii. Like the **germinations** of the Earth, which cannot be formed from the essence itself of the sun . . .

Gershom. *Gerschom.*

A. 6795. 'He called his name **Gershom**' (Ex.ii.22)= the quality of these truths. . . '**Gershom**' involves the quality of these truths; namely, that they are those in which he had been instructed in a Church not his own.

8650. 'Of whom the name of the one was **Gershom**, because he said, I have been a sojourner in a strange land' (Ex.xviii.3)=the quality of the good of truth of those who are outside the Church.

Gestate. *Gestare.***Gestation.** *Gestatio.*

A. 5052. They are over those who are **gestating** in the womb. D.Conj.105.

9042. He is as it were . . . **gestated** in the womb. 9043.

9043². Signified by **gestation** in the womb.

M. 396². The carrying of them in their arms.

E. 693⁵. That then good and truth cannot be received, is signified by, 'Woe to them that are **gestating** in the belly and that are giving suck' (Luke xxi.23).

D. Wis. iii. 5. This movement is felt . . . after the middle of **gestation**.

Gesture. *Gestus.***Gesticulate.** *Gesticulari.*

A. 1388². From the **gesture** . . . of another, it is known what he is thinking.

1999. A **gesture** naturally flowing from humiliation. 4215².

2153. All interior affections have **gestures** corresponding to them . . . which **gestures** are the effects of the affections. Examp.

2216. Celestial good and spiritual good do not laugh, but express their delight and cheerfulness in the face, speech, and **gesture**.

2927^e. Bowing is a **gesture** of both humiliation and joy.

2988². The things which take place by **gestures** in the body . . . take place according to the things which the man is thinking and willing. . . The very **gestures** and actions . . . represent the things which are of the mind, and are representations; and as they are in accordance, they are correspondences. 2989.

3393^e. Man's speech and **gesture** are images of the things which come forth within him . . . so that speech and **gesture** are the thought and the will in form.

3807. Interior affection falls into any **gesture**; for to every affection there are **gestures** in the body which correspond.

4215². There is also a correspondence of the thoughts and affections with the actions and **gestures** of the body.

4327. With those who are in evil and thence in falsity, there is no longer any general involuntary sense which manifests itself either in face, speech, or **gesture**; but it is voluntary . . .

—^e. They put on most friendly . . . **gestures**.

4574³. Decorum is to testify this by speech and **gesture** . . .

— . There is then no longer anything honourable in the speech and in the **gestures**.

5323. All the endeavours of the Internal which are of the will . . . have external acts or **gestures** which correspond to them. These acts or **gestures** flow from the very correspondence of exterior things with interior ones. Examp.

5337². The **gestures** and motions which are put on, are nothing but things added, which cause the will to appear and affect in a suitable manner.

5420^e. It is then a **gesture** without genuine affection producing it . . .

6261. Every spiritual affection has a **gesture** in man's body which corresponds to it, which **gesture** is the representative of it. Examp.

7596. To expand the palms is of **gesture** or action, which corresponds to supplication of heart. There are **gestures** or actions of the body which correspond to every affection of the mind. Examps. . . In the Word, these **gestures** or actions signify the affections themselves to which they correspond, because they represent them.

8873. Worship without (humiliation and submission) is . . . only a **gesture** in imitation of those who are in true worship; in which **gesture** there is nothing of life . . .

10177⁴. From their faces, speech, and **gestures** . . . it is clearly perceived what their quality is as to love.

H. 244. There is also a speech by **gestures** which correspond to the affections . . .

296 (y). That thought falls into speech, and will into **gestures** according to general influx. Refs.

492. The exteriors of the spirit are those by which it accommodates . . . the face, speech, and **gestures**.

552. The quality of a Spirit is at once Known . . . also from the speech and **gestures**.

P. 224^e. (Thus) the internal lies hidden interiorly in the tone, speech, face, and **gesture** of the External . . .

M. 33. (The male and female) differ also in **gestures** and manners. 218, Des.

T. 593^e. From the tone they perceive the affection of his thought; and from the **gesture** or form of the action, the love of his will.

D. 2283. When they are commanded to **gesticulate** . . .

4099. (I said that) affections are attended with **gestures**, which are as it were their bodies. Examps.

4525. (The magicians) observe that certain things in the World of Spirits correspond to such **gestures** . . .

5799. The magicians . . . knew how to make many **gesticulations** (enum.), by means of which they obtained influx and communication . . .

E. 1206. There are, from creation, **gestures** which correspond to every affection, and man falls spontaneously into them when he comes into the affection. Examp.

Gether. *Gether.* A.1234.**Gethsemane.** *Gethsemane.*

A. 1787². Evident from His temptation in Gethsemane.

[A.] 8164². Such was the Lord's last temptation, in **Gethsemane**, and on the cross. E.806². 900^o.

E. 821³. (These three disciples) also attended Him in **Gethsemane**.

Can. Redemp. vii. 3. His temptations are a little described . . . finally by His sufferings in **Gethsemane** . . .

Ghastly. *Luridus*.

A. 4417^o. They appear with a **ghastly** face . . . D.5200.

4798. In the light of Heaven, their faces are . . . **ghastly**, like those of corpses . . .

T. 71⁴. The face of the satan became first **ghastly** . . .

D. 4213. When evil Spirits flow in with their ideas . . . their ideas appear living, but are as it were **ghastly**, being devoid of life. This livingness or **ghastliness** is, in itself, dead . . .

4720^o. They appear, in that light, like **ghastly** corpses. 5229^o. E. 554³.

Giant. *Gigas*.

See NEPHILIM.

A. 7249. The inhabitants (of Venus) are to a large extent **giants**; the inhabitants of our Earth reach only to their navels. They are stupid . . . D.1450.

C. J. 44. This image (representing faith alone) appeared in the dim light like a great **giant** . . . T.810^o.

W. 79^o. A Society of Heaven may appear like a **giant** or an infant; and this because the Divine is the same in the greatest and least things.

M. 77. On the confines of the west we saw **giants**, double the size of ordinary men. They said . . . We are guards to the ancient western Heaven.

T. 68. Hell is as one **giant**, a monster; and therefore to act against a single evil and falsity is to act against that monstrous **giant** . . . 123^o.

D. 991. He began to swell out . . . so that like a **giant** or Atlas, he could as it were reach to Heaven. 995a.

4662. When these (proud infernals) appear, they do not appear as **giants**, but as **giants of giants** . . .

5524. They who are in the Hell of the Genii . . . want to appear as **giants**.

E. 1223^o. Universal Heaven, with the Church, before the Lord, is as one man, at pleasure . . . as a **giant** or as an infant . . .

Coro. 38^o. The ancients meant these by the **giants** who attacked the camp of the gods . . . and were called the Cyclops.

Gibbous. See HUMP.

Gibeah. *Gibea*.

A. 4592¹⁰. '**Gibeah**, Ramah, and Bethaven' (Hos.v.) = the things which are of spiritual truth from the Celestial, which is Benjamin; for **Gibeah** was of Benjamin. III.

E. 700²⁶. The ultimate of the Church, which is called

its Natural, was represented by **Gibeah**, where Baal of Judah was (2 Sam.vi.2,3).

Gibeon. *Gibeon*.

Gibeonite. *Gibeonita*.

A. 1097². 'The **Gibeonites**' represented . . . some of those who should serve in the Church.

3058^o. The drawers of water represented those who continually desire to know truths, but for no other end than to know, caring nothing for any use from them. Such are reckoned among the lowest. The **Gibeonites** represented them. (Jos.ix.)

4431^o. As the Hivites were among the more upright nations, with whom iniquity was not so completely consummated . . . of the Lord's Providence the Hivite **Gibeonites** were preserved . . . That they were Hivites, see Jos.ix.7; xi.19.

Gideon. *Guideon*.

H. 84. Evident from the appearances of the Divine before **Gideon**, etc.

D. 4250². Into such a state was **Gideon** reduced . . .

E. 412¹⁶. Thus did the Lord appear to **Gideon** . . .

502¹¹. **Gideon's** victory. Ex.

Gift. See under ENDOW, and PRESENT-*munus*.

Gift. *Donum*.

Gift, To. *Donare*.

A. 987^o. Man is then **gifted** with a new will . . .

1422². They who do this, cannot but be . . . **gifted** with the things which are of blessing . . .

1594^o. To be able to love another more than himself is the **gift** of the Lord; from which **gift** and its happiness he recedes in proportion as . . .

1738. All the states of innocence and peace with which man is **gifted**. These states are **given** to man from infancy.

1802². No one can be **gifted** with the faculty of perceiving good and truth, except through Knowledge . . .

2015². It denotes to be **gifted** with goods and instructed in truths.

2088. The goods of faith, with which they are **gifted**.

2892. He can then be **gifted** with heavenly freedom . . .

3246. 'The **gifts**' which Abraham gave=*dedit*=them (Gen.xxv.6)=lots in the Lord's Spiritual Kingdom.

4220. In the other life they are **gifted** with intelligence and wisdom . . .

4456. See ENDOW, here.

4981. They who are **gifted** with these things are called 'the blessed of Jehovah;'; for they are then **gifted** with Heaven . . . —².

5487. That scientifics were **gifted** with good from truth. Sig.

5497. That they were **given** and stored up in the threshold of the exterior Natural. Sig.

—^o. He is thus **gifted** with understanding.

5532. That the ordinations of truths were **given gratis**. Sig.

5649. Because truth in the exterior Natural appears to be **given gratis**. Sig. and Ex.

—². Man does not at all know what is **given** him gratis . . . Thus he does not at all believe that anything is **given** him ; when yet all that truth which he concludes rationally from scientifics . . . is such that it is **given** him . . . Whereas the angelic Societies know and perceive this clearly, not only what is **given** them gratis, but also where it is. Examp.

5662. That they should no longer procure truths . . . and goods . . . but be **gifted** with them from the Lord. Sig.

—². No one can be **gifted** with this peace but he who is led by the Lord . . .

5664. 'A hidden **gift**' (Gen.xliii.23)=the truth and good which are **given** by the Lord unknown to man.

5747². The truth which is **given** by the Lord is first received as if it were not **given** . . .

6492^e. Such **gifts** are given by the Angels to each other.

7442¹. The faculty of elevation . . . is that with which the man is **gifted** who is being regenerated.

8307^e. (Thus) man cannot be **gifted** with spiritual good by the Lord . . . unless he desists from evils.

9075². Cannot be **gifted** with spiritual life . . .

9256¹. Thus be **gifted** with eternal happiness.

9274². The man who is being regenerated is **gifted** with both a new understanding and a new will . . . and unless he is **gifted** with both, he is not a new man.

9293⁴. 'To bring a present, and offer a **gift**' (Ps.lxxii.10)=the good of love and of faith.

9305^e. According to the reception of good, Heaven is **given**.

9938. 'The **gifts**' or presents, which . . . consisted chiefly of burnt-offerings, sacrifices, and meat-offerings = the interior things of worship ; because these were the things represented.

— . The reason the **gifts** were called holy, and to give or offer them was called to sanctify them, was because they represented holy things . . .

—². The **gifts** and presents are said to be offered to Jehovah, although the Lord does not receive any **gifts** or presents, but gives-*dat*-to everyone gratis ; but still He wills that they should come from man as from himself, provided he acknowledges that they are . . . from the Lord. Ex. From this it is evident, that what are called **gifts** and presents offered to the Lord by man, are in their essence **gifts** and presents offered to man by the Lord ; and that their being called **gifts** and presents is according to the appearance. All who are wise at heart recognize this appearance, but not so the simple ; and yet the **gifts** and presents of the latter are grateful, so far as they are offered from ignorance in which there is innocence.

—³. The **gifts** which were offered in the Jewish Church . . . were called also expiations from sins, because they were offered for the sake of obtaining their remission. Ex.

10093². The upliftings are called **gifts** given-*data*-to Jehovah . . . But it means that they belong to Jehovah, not from any **gift**, but from possession.

—^e. Thus a **gift** from them is a **gift** from the Lord.

H. 190. Their houses . . . are **given** them gratis.

—^e. All things the Angels need are **given** them. 393^e.

P. 76². It appears as man's ; for . . . otherwise man . . . could not be **gifted** with any intelligence and wisdom.

R. 341. The king, holding in his hand two **gifts** . . . They were celestial forms of gold.

T. 356^e. These things shall be **given** . . . in the chapter on Free Will.

371⁶. Through conjunction be **gifted** with eternal life and blessedness.

767^e. She sees him in his **gifts**, as in mirrors.

D. 2822. The Angels receive such **gifts** when they please the Lord.

4537. On the intellectual **gift**.

E. 391⁵. Therefore it is said that the **gift** does not sanctify, but the altar (Matt.xxiii.19). By 'the **gift**' are meant the sacrifices . . .

695²⁵. 'The hire' or **gift**, 'of whoredom.'

803. vii. The spiritual affections, which are **given** by the Lord to man . . .

Gihon. *Gihon*.

A. 116. 'The name of the second river is Gihon' (Gen. ii.13)=the Knowledge of all things which are of good and truth, or of love and faith. (Compare A.130.)

Gild. See GOLD.

Gilead. *Gilead*.

A. 4117. 'He set his faces to Mount Gilead' (Gen. xxxi.21)=good there ; (for) 'mountain'=the Celestial of love . . . and 'Gilead,' its quality. As the river was the boundary, and there was the first of conjunction . . . therefore 'Mount Gilead,' which was on this side Jordan, =the good with which there was this first of conjunction.

—². The land of Gilead, where the Mount was, was within the limits of the Land of Canaan understood in a broad sense. It was on this side Jordan, and was ceded to the Reubenites and Gadites, and especially to the half tribe of Manasseh . . . See Num.xxxii.1,26-41 ; Dent.iii.8,10-16 ; Jos.xiii.24-31. And therefore when the Land of Canaan was presented in one complex, it was said 'from Gilead even to Dan' . . . Ill.

—³. Gilead, being the boundary, in the spiritual sense, =the first good, which is that of the sensuous things of the body ; for it is the good or pleasure of these into which the man who is being regenerated is first of all initiated. Ill. In the opposite sense. Ill.

4124. 'And joined him in Mount Gilead' (ver.23)=somewhat of conjunction thereby. . . 'Mount Gilead' =the good which is the first of conjunction.

4129. 'And Laban fixed [his tent] with his brethren in Mount Gilead' (ver.25)=a state of good in somewhat of

that conjunction. . . 'Mount Gilead' = where there is the first and the last of conjunction.

[A.] 4255⁴. 'Gilead' (Judg. v. 17) = the sensuous good, or pleasure, through which a man, when being regenerated, is first initiated.

4747. 'A company of Ishmaelites came from Gilead' (Gen. xxxvii. 25) = those who are in simple good . . . 'Gilead' = the exterior good through which man, when being regenerated, is first initiated.

4748³. As by 'Gilead' is signified exterior good such as is that of sensuous things, and which is called pleasure . . . Ill.

9340⁹. 'Gilead' = the corresponding exterior good. Refs.

E. 328¹⁷. 'To bring them to the land of Gilead, and to Lebanon' (Zech. x. 10) = to the good of the Church which is the good of charity, and to the good and truth of faith : the latter is 'Lebanon ;' and the former 'the land of Gilead.'

433¹⁷. That the gentiles are to be led by the Lord and instructed in the good of charity, is meant by, 'They shall pasture in Carmel and Bashan, and in Mount Ephraim and Gilead' (Jer. i. 19).

434¹³. By 'Gilead' (Judg. v. 17) is signified the natural man.

440⁵. By 'Gilead' (Ps. lx. 7 ; cviii. 8) is signified the Natural.

514¹⁹. 'Gilead' has a like signification to 'Manasseh' (Judg. v. 17), and by 'Manasseh' is signified the good of the natural man. And as the tribe of Manasseh did not fight together with Deborah and Barak . . . it is said, 'Gilead, why dwellest thou in the passage of Jordan ?' by which is signified, Why livest thou only in the external things which are of the natural man ? For what is external of the Church is signified by the regions beyond Jordan.

654²⁴. By 'the land of Gilead' and by 'Lebanon' (Zech. x.) are signified the goods and truths of the Church in the natural man.

—⁴⁴. By 'Gilead' (Jer. xli. 11) is signified reasoning from the literal sense of the Word, whereby falsities are confirmed ; for Gilead was not far from the Euphrates, and from it came wax, balsam, and myrrh ; and it was made the inheritance of the sons of Manasseh and the half tribe of Gad (Ill.) ; whence by 'Gilead,' besides other things, are signified reasonings from the sense of the letter.

727⁶. 'They shall pasture in Bashan and Gilead' = instruction in the goods of the Church, and in the truths thereof, from the natural sense of the Word.

Gilgal. *Gilgal.*

A. 2039^e. 'He called the name of that place Gilgal,' (that is) devolution, or rolling off' (Jos. v.).

E. 700¹⁴. The reason Joshua set up those stones in Gilgal on the east of Jericho, was that 'Gilgal' = the doctrine of natural truth which serves for an introduction into the Church.

Ginglymus. See JOINT.

Giraffe. *Cameleo.* D. Wis. x. 3^o.

Gird. *Cingere, Accingere, Incingere.*

Girdle. *Cingulum.*

Girding, A. Fillet. *Cinctura.*

See under SACKCLOTH.

A. 216. 'They made themselves girdles' (Gen. iii. 7) = to be affected with shame.

3021⁴. 'Justice shall be the girdle of His loins, and Truth the girdle of His thighs' (Is. xi. 5). Ex.

—⁵. 'The girdle of His thighs' (Is. v. 27) = the love of truth.

— The 'girdle of linen' (Jer. xiii.) = truth ; and the placing of it on the loins was a representative that the truth was from good. 7601⁷, Ex.

5247⁶. The 'girdle of leather about his loins' (2 Kings i. 8) = the literal sense as to goods. (= external truth. 7643^e.) E. 543¹⁴.

6697^e. Saturn's ring gives much light. 8951. Its appearance to them. 8952.

7270². As it were two radiant belts . . . H. 120.

7863. By 'the loins being girded' (Ex. xii. 11) = is signified fitness to receive the influx of good and truth from the Lord, and also to do according to the influx. All girding and investiture = a state prepared to receive and act ; for then each and all things are kept in their order. It is otherwise when they are not girded.

8100. 'The sons of Israel went up girded—accinct—out of the land of Egypt' (Ex. xiii. 18) = that they were taken out of a state of infestations, and thus prepared to endure temptations. . . 'To go up girded' = that they were prepared ; here, to endure temptations.

9212⁸. 'When thou wast a boy, thou girdedst thy loins . . .' (John xxi. 18) = that the faith of the Church at its beginning is the faith of truth from good, and thus the faith of charity towards the neighbour and of love to the Lord . . . For 'the loins' = the goods of love. Hence 'to gird the loins' = to clothe good with truths. . . 'When thou art become old . . . another shall gird thy loins . . .' = that at the end of the Church . . . the falsities of evil from the loves of self and the world will succeed. 10087³, Ex. E. 9⁴, Ex. 195¹⁴.

9341⁶. The 'girdle of the loins' (Jer. xiii.) = the external bond holding together all things of love, and thence of faith. . . 'The girdle marred so as to be profitable for nothing' = that all the things of love and faith are then dissolved and dispersed.

9372⁸. By 'a leathern girdle' is signified the external bond which connects and keeps in order all the interior things.

9749. 'Hooks and fillets' (Ex. xxvii. 10) = methods of conjunction.

9828. See BELT. —³. 10014.

—³. By the girdles of the loins were represented celestial goods ; and by the girdles of the thighs, and also of the breast, spiritual goods and truths in the ultimates. Ill.

—⁴. By 'the linen girdle' (Jer. xiii.) is meant . . . the good of the Church which encloses and holds in connection the truths there . . .

—5. That 'a **girdle**'=the good which bounds and conjoins. Ill.

—6. 'Leather'=what is external . . . therefore 'a **leathern girdle**'=that which gathers together, encloses, and holds in connection interior things.

—7. When truths have been dispersed and destroyed, it is said, 'Instead of a **girdle** there shall be a rent' (Is. iii.24) . . . 'A rent instead of a **girdle**'=the dissipation of celestial good.

—8. 'The **girdles** with which they were **girt** about the loins' (Ezek.xxiii.15)=the goods which they simulate, so that their truths may be believed on that account.

—9. From this it may appear what was signified in the representative Church by the **girdles** by which the garments were gathered together into one.

9837. 'The **girdle** of the ephod' (Ex.xxviii.8)=the external bond which gathers together; (for) 'a **girdle**'=the general bond by which interior things are held together in connection. 9895.

10005. There were two **girdles**. Ex.

10087³. 'To **gird**'=to know and apperceive truths in light, from good.

10199⁴. 'A **girdle**'=conjunction. . . That 'a **girdle**'=conjunction and a bond that all things may be held in connection, so that they may regard one end. Ref.

10540⁶. By 'a **girdle**' is signified a bond holding together truths and goods in their connection. Refs.

H. 159. There was afterwards seen a great dim **belt** round the Sun . . . Ex.

R. 46. See GIRDLE=*zona*. 671.

T. 666. Round his head was a bright **band**-*cinctura* . . .

D. 6073. On a **cincture** of the neck.

E. 9⁴. 'To **gird** one's self'=to draw in and apperceive truths.

395⁷. Occurs.

410¹⁰. 'The **girdle**' on the loins of the prophet (Jer. xiii.)=the conjunction of the Lord with the Church through the Word. . . 'The **girdle** marred . . .'=that there was not any conjunction whatever of the Church with the Lord; thus no Church. 569²⁰.

619¹⁶. 'The leathern **girdle**' about the loins (of John the Baptist)=the external bond or connection (of the exterior) with the interior things of the Word.

637¹⁷. 'Instead of a robe a **girding** of sackcloth' (Is. iii.24. Ex. . . 'A rent instead of a **girdle**'=the dissipation of the perceptions of truth, instead of the connection of them.

739¹¹. That they then clothed themselves with natural truths, lest they should appear to be deprived of celestial truths, is signified by their 'sewing fig leaves together, and making themselves **girdles**.'

780⁶. 'Justice shall be the **girdle** of His loins, and Truth the **girdle** of His thighs'=that the Divine good . . . shall conjoin those . . . who are in love to Him, and that the Divine truth . . . shall conjoin those . . . who are in love towards their neighbour. . . By 'a **girdle**' is signified conjunction with those in Heaven and in the Church.

820⁷. 'To **gird** himself and walk'=to learn truths and

live according to them. . . 'Another shall **gird** thee . . . '=to acknowledge as truth what another dictates . . .

951⁵. 'The **girdle** of linen' (Jer.xiii.)=all the truth of doctrine from the Word.

5 M. 17. *Incinctus* occurs.

De Conj. 66.

Girdle. *Zona*.

A. 6432⁷. 'Girt about at the paps with a golden **girdle**' (Rev.i.13)=the good of love.

8375. They who live in their warm **zones** . . .

W. 102. Not like winter in the frigid **zones**, but like winter in the warm **zones**.

R. 46. 'Girt at the paps with a golden **girdle**'=the Divine proceeding and at the same time conjoining, which is the Divine good. The reason 'a golden **girdle**' has this signification, is that the Lord's breast, and especially the paps=His Divine love; hence the golden **girdle** which girded them=the Divine proceeding and at the same time conjoining, which is the Divine good of the Divine love. E.65.

— In the Word, 'a **zone**' or '**girdle**-*cingulum*' also = a general bond, by which all things are kept in their order and connection. Ill.

671. 'Clothed in linen clean and shining, and having their breasts girded with golden **girdles**' (Rev.xv.6)=from the pure and genuine truths and goods of the Word. . . 'A golden **girdle** about the breast'=the Divine proceeding and at the same time conjoining, which is the Divine good. . . '**Zones**' or '**girdles**-*cingula*'=truths and goods holding together in order and connection. E.952.

M. 15. (He wore) a kind of **girdle**, with the ensign of his Society.

20². Beneath her bosom she wore a golden **girdle**.

42³. He wore . . . a vest . . . girded with a golden **girdle**.

T. 185. Climates and **zones** there.

— The frigid **zones** there. Des. D.5144, Des.

D. 4383. Like winter as compared with spring in the frigid **zones**. . . As in the temperate **zones**. . . Like winter in the frigid **zones**. . . Like winter in the temperate **zones**.

D. Min. 4709. Then the other appeared . . . without the bright **zone**.

Girgashite. *Girgashita*.

A. 1205. 'The Girgashites-*Girgashi*,' etc. (Gen.x.16) were so many nations, by which are signified so many different idolatries. . . For these were the inhabitants of Canaan . . .

1867. 'The Girgashite and the Jebusite' (Gen.xv.21) =falsities from evils.

Girl. *Puella*.

Girlish. *Puellaris*.

A. 1113. On **girls** who have been seduced into whoredoms.

1774^e. They who love the interior things of the Word

were represented by a **girl** in her first virgin age, adorned with . . .

[A.] 1872. (The things of the Word represented by **girls**. Des.) D.1190.

2348. 'Girls playing in the streets' (Zech.viii.5)=fresh goods and their affections, and the derivative gladnesses. E.223⁹.

3067. 'The **damsel** to whom I say' (Gen.xxiv.14)=affection in which there is innocence. . . In the Word, the affections of good and truth are called 'infants,' 'damsels,' etc. . . with a difference as to state. . . When 'a **damsel**' is mentioned, there is signified affection in which there is innocence; because the **girlish** age is that nearest to infancy.

3080. 'The **damsel** was very good in aspect' (ver.16)=the beauty of the affection of truth; (for) 'a **damsel**'=affection in which is innocence. 3110.

3127. 'The **damsel** ran' (ver.28)=the animus of that affection. . . 'Damsel'=affection in which is innocence.

3179. 'Let us call the **damsel**, and ask her mouth' (ver.57)=the consent alone of the affection of truth. 'Damsel'=affection in which is innocence; here, the affection of truth, because it is Rebekah; who, before she consents, is called 'damsel;' but when she consents, 'Rebekah.'

3189. 'Her **damsels**' (ver.61)=subservient affections. Ex.

6731. 'Her **damsels** were going to the side of the river' (Ex.ii.5)=the ministries of that religiosity which is from falsity. . . 'Damsels'=ministries; for when 'the daughter of Pharaoh'=a religiosity, her '**damsels**'=the ministries of that religiosity.

6742. 'The **damsel** went' (ver.8)=the truth of good of the Church.

— In the Word 'a virgin' . . . =the good which is of the Celestial Church; but 'a **damsel**,' the truth of good which is of the Spiritual Church. Ill.

M. 174^e. The duties by which wives conjoin themselves with their husbands relate to the education of the infants . . . and of the **girls** till they are marriageable.

176. The care of the instruction of the **girls** till they are marriageable, is of the proper duty of the wife.

218². The **girls** sat peaceably at the doors . . . some playing with infants, some dressing dolls, some working on pieces of linen, some kissing each other; and, to my surprise, they still looked at the boys with pleasant eyes . . .

393. This is evident from the amiable . . . affection of **girls** towards infants, and towards their dolls . . .

504. The lust of deflowering **girls** . . . —^e. D.2711. 2719.

D. 1190. There appeared to me infants, **girlish** ones . . .

3605a. A very obscene **girl**. 3895.

E. 376²⁴. 'To sell a **girl** for wine' (Joel iii.3)=to pervert the good of the Church by falsified truth; for 'a **girl**'=the good of the Church.

652¹². The 'boys and **girls** playing in the streets'=

the affections of truth and good and their delights, with which they shall abound who live in truths of doctrine.

863¹⁰. 'To sell a **girl** for wine'=to falsify the goods of the Word.

Gittite. See GATH.

Give. *Dare*.

Possible. *Dabilis*.

See LEND.

A. 2026. 'I will **give** thee' (Gen.xviii.8)=that all things . . . are His. 'To **give**,' in the sense of the letter, means that God should **give** to Him; as also . . . that 'the Father **gave** Him all things . . .;' but in the internal sense . . . it means that the Lord acquired them . . .

3183². Of the **giver** and the receiver, as of the agent and the patient, a like state is perceived.

3673. 'Which God **gave** to Abraham' (Gen.xxviii.4)=which is from the Divine. . . 'God **gave**'=appropriated to Him . . . for that which is **given**, is his to whom it is **given**.

3705. 'To thee will I **give** it' (ver.13)=from proprium. —³, Ex. and Ill.

3705^e. When He said that 'the Father **gave** to Him' it meant that He Himself **gave** to Himself, and thus that it was from proprium.

3740. 'All that Thou shalt **give** me, I will in tithing tithe it to Thee' (ver.21)=that He made each and all things Divine from His Own Divine power; (for) 'to **give**,' when predicated of the Lord, =that He **gave** to Himself, thus that it was from His Own power.

3742^e. For the Lord wills to **give** Himself, and what is His, to everyone; and He actually does **give** so far as they receive . . .

3875⁵. The word (from which Levi was named) means to mutually **give** and receive; moreover, by to mutually **give** and receive . . . was represented mutual love . . .

3990. 'Thou shalt not **give** me anything' (Gen.xxx.31) . . . =not to be brought from the good represented by Laban, but from the good represented by Jacob.

4455. 'What ye say to me, I will **give**' (Gen.xxxiv.11)= . . . that on his part there was a mind, if there was a like mind on their part . . . for 'to **give** what they say'=to make one with them as to truth and good. 4456.

4576. 'To thee will I **give** it' (Gen.xxxv.12)= . . . to appropriate to the Natural.

4870. 'What dost thou **give** me that thou mayest come to me?' (Gen.xxxviii.16)=what is reciprocal of conjunction, with a condition.

4978. 'He **gave** into his hand' (Gen.xxxix.4)= . . . into his Power.

5036. 'He **gave** him into the house of the prison' (ver.20)= . . . to be let into temptations as to . . . 5037. —⁵. (Not useful) that he should **give** to monasteries, nor even to wealthy places of worship.

6118. '**Give** us bread' (Gen.xlvii.15)=[supplication] concerning the support of spiritual life; (for) 'to **give**,' when predicated of bread, =to support.

6139. 'Give seed' (Gen.xlvii.19)=an influx of the good of charity and the truth of faith. . . That 'to give' them=influx, is evident, because they come into man through influx from the Lord.

6478. An Angel . . . wants to give everything to another, and to retain nothing . . . and then good flows . . . to him much more than he gives . . . From this it is evident that the Lord is in each of them; for the Lord is such that He wants to give Himself to all. D.Min. 4681.

6793. 'To give' to wife (Ex.ii.21)=to adjoin. 8981.

6907. 'The king of Egypt will not give you to go' (Ex.iii.19)=that falsity would set itself in opposition.

7144. 'No chaff is given to thy servants' (Ex.v.15)=that scientifics contaminant of truth are no longer furnished. 7152.

7268. 'I have given thee a god to Pharaoh' (Ex.vii.1).

7726. 'Thou shalt give into our hand . . .' (Ex.x.25)=that they should relinquish.

7929. 'He will not give to the destroyer . . .' (Ex.xii.23)=that falsity and evil shall not approach.

8055. 'Which He sware to the fathers to give thee' (Ex.xiii.5)=which were promised from the Divine to those who are in good and truth. . . 'To swear to give'=a promise.

8407. 'Who will give . . .' (Ex.xvi.3)=that it would have been better.

8497². The goods of faith and charity cannot be given to man or Angel so as to be his Own . . . The reason life appears as their Own, is that the Lord . . . wills to give and conjoin all His own things to man . . .

8899. 'Which Jehovah thy God giveth thee' (Ex.xx.12)=where there is the Divine, and thus influx. . . 'To give'=influx; for Heaven with all . . . is the reception of influx from the Divine.

9048. 'Thou shalt give soul for soul' (Ex.xxi.23)= . . . as thou hast done to another, so will it be done to thee. Ex.

—⁶. 'To give to all who ask' (Matt.v.42)=to confess all things of his own faith in the Lord.

9174³. For if a person were to give to everyone that asked . . . he would be deprived of all his goods; but . . . 'to give' and 'to receive a loan' means the communication of heavenly goods, which are those of the Knowledges of good and truth. For the case with this communication is, that the more an Angel, from the affection of charity, gives to another, the more flows in with him from the general good from Heaven, that is, from the Lord; so that by 'giving to him that asketh,' an Angel is not deprived, but is enriched with goods.

9224. 'The first-born of thy sons shalt thou give unto Me' (Ex.xxii.29)=that all things of faith . . . are to be ascribed to the Lord, and not to self. . . 'To give to Me'=to ascribe to the Lord. 10226.

9342. 'To give into the hand' (Ex.xxiii.31)=to conquer and command.

10093³. See GIFT.

10227. 'The rich shall not give more, and the poor shall not give less, from the half of a shekel, to give to

Jehovah' (Ex.xxx.15)=that all, of every capacity whatever, ought alike to ascribe to the Lord all things of truth from good.

10230. 'Thou shalt give it for the work of the Tent of the Assembly' (ver.16)=conjunction with Heaven through the acknowledgment that all truths and goods are from the Lord. . . (For) 'to give half a shekel'=the ascription to the Lord of all things of love and faith.

10336. 'To give wisdom in the heart' (Ex.xxxi.6)=to do these things from the Lord, thus from the good of love . . . —⁴.

H. 358. Man has no need to give his things to the poor, except in so far as affection leads him. D.5794.

P. 96². The faculty continually given by the Lord . . . —³.

157². Nothing exists or can exist, which is not from Him.

321⁵. The Lord gives man to know . . . and He also gives to think the means.

334. This is meant by 'the good measure . . . which shall be given into the bosom of those who forgive and give to others' (Luke vii.37,38); that is, who are in the good of charity.

R. 602. 'It was given to him to give spirit to the image of the beast . . .' (Rev.xiii.15) . . . By 'given' is signified that it was permitted.

889. 'I will give to him that thirsteth . . . gratis' (Rev.xxi.6)=that to those who long for truths for the sake of any spiritual use, the Lord will give from Himself through the Word all things which conduce to that use. . . 'To give gratis'=from the Lord, and not from any self-intelligence of man.

T. 123². *In publicum dabitur.*

428. They believe that it is charity to give to any poor person . . .

— . This is like giving bread to a devil, which he turns into poison.

D. 5949. See CZAR.

E. 6. 'He gave them to tell' (Rev.i.1)=revelation.

405¹⁸. Occurs. 422⁹. 507³. 695. 768²⁵.

556⁹. 'Give to everyone that asketh thee'=that it should be permitted.

616. 'Give me the little book' (Rev.x.9). (This implies action and reaction, or reciprocity.)

629¹⁴. As charity towards the neighbour is meant, it is said . . . 'Give, and it shall be given unto you.'

650⁴⁰. 'The fig and the vine shall give their force (Joel ii.22)=the production of the effect from . . .

659²⁵. 'I will give this city as Tophet' (Jer.xix.12).

724²⁰. 'I will say to the north, Give' (Is.xliii.6).

850¹³. 'He shall give His voice' (Amos i.2).

874. 'To give glory to Him' (Rev.xiv.7)=to live according to the Divine truth. 986.

893. Not possible.

1084. 'To give into their hearts' (Rev.xvii.17)=to inspire affection.

[E.] 1086. 'To give their kingdom to the beast' (id.) = to give the Church to the Word . . .

1218. 'To give glory' (Rev. xix. 7) = to acknowledge, confess, and worship the Lord.

Give way. See YIELD.

Given up. See under ADDICT and EMANCIPATE.

Gjörtz. D. 4741.

Gladness. *Laetitia.*

Glad. *Laetus.*

Glad, To be. *Laetificari.*

Gladnesses. *Laetificatio.*

A. 2341^o. (At 2341^o) they consociate mutually in gladnesses, which are affects of love and charity.

2851⁷. 'The gladness which is desolated' (Is. xxiv. 11) is predicated of truth; 'the joy of the land which is banished,' of good.

2927. The mind is elevated by gladness and joy.

3118. 'Gladness and joy.' Sig.

—'. 'To bend and to bow' = to be glad and to rejoice.

—'. In the Word, 'gladness' is predicated of truth; and 'joy,' of good. 4137², Ill. 8339², Ill. E. 660², Ill.

—'. Moreover, gladness is of the face, but joy of the heart; or, what is the same, gladness is of spiritual affection, or truth; but joy of celestial affection, or good. Thus gladness is of a less degree than joy, as bending is less than bowing . . .

4137. 'I would have sent thee in gladness and in songs' (Gen. xxxi. 27) = a state in which he would from proprium have believed that it was as to truths. . . For 'gladness' and 'songs' are predicated of truths.

4215. Gladness of the lower mind and joy of the mind produce singing and triumph.

5116⁵. See FLOWER.

—'. What the interior gladness is (which is represented in flowers) is not at all known by those who are only in the glad things of the love of the world . . . These glad things . . . cause the former to appear unglad-*illaeta* . . .

5871^o. (This interior sense of things) is not perceived by man . . . except by a certain gladness . . .

6414. 'Giving discourses of elegance' = gladness of mind. . . When the mind is glad and cheerful, it speaks with elegance.

7002. '(Aaron) will be glad in his heart' (Ex. iv. 14) = the affection of love. (For) 'to be glad in heart' = pleasantness and delight from the affection which is of love; for all gladness proceeds from the affection of love.

7093. See FEAST-*festum*.

7857². Gladness on account of the enjoyment of good things from the Lord, was signified by the eatings . . . For gladness on account of the enjoyment of good things, proceeds from the affection of truth . . .

8056. 'A land flowing with milk and honey' = where there are gladness and joy. . . 'Gladness' is predicated of truth; and 'joy,' of good. . . 'Milk' is also predicated of the truth of good; and 'honey,' of the good of truth.

8261². By the prophetic things of the songs is signified . . . the celebration of the Lord from gladness of heart; for gladness of heart is especially expressed by a song; for the gladness in the song breaks forth as it were of itself into sound.

—³. They who knew (what these songs signified) had internal gladness, but the former only external gladness. The Angels were in glorification of the Lord at the same time; hence they who were singing and they who heard the songs had heavenly gladness . . . in which they seemed to themselves to be taken up into Heaven . . .

8339. 'In timbrels and dances' = celebration from joy and gladness. . . 'A dance' is predicated of the affection of spiritual truth, and = its pleasantness or gladness. . . In ancient times gladness of heart was testified not only by means of musical instruments and singing, but also by dances . . . and as, in ancient times, the gladnesses which surpassed all others were spiritual gladnesses, that is, were from the affections of spiritual loves . . . it was at that time allowed to adjoin dances to the songs and music. Ill.

8717^o. Gives to be glad with a few things.

8865². The gladness of the Angels flows in . . .

9296⁶. Therefore it follows, 'that ye may be glad before Jehovah' (Lev. xxiii. 40).

—^c. By 'the gladness of all then' (Deut. xvi. 14, 15) was signified joy such as those have who are in good from the Lord . . .

9954^e. This oil = the gladness and happiness which is of the love of good.

10114^e. Those eatings gladdened them more than all the other worship.

10416. All festivity and gladness are from the delights of the loves in which the man is.

—². The joys and gladnesses in the interiors of man are described in the Word by games and dances. Ill.

H. 299. The affection of their speech flows into man, which affection . . . if it is in agreement (with the man's own), becomes in him gladness and cheerfulness.

535. The life of the Angels is glad from their blessedness . . .

S. 84. 'Gladness' is predicated of truth. 87, Ill.

—². The reason both 'joy' and 'gladness' are mentioned, is that joy is of good and gladness of truth, or joy is of love and gladness of wisdom; for there is joy of heart, but gladness of soul, or there is joy of the will, and gladness of the understanding. Ill.

R. 507. 'To rejoice and be glad' (Rev. xi. 10) = to have the delight of the affection of the heart and of the soul; the former is of the will, and the latter of the understanding. Ill.

M. 300². Pledges are the gladnesses of love . . .

D. 904. The felicities of the spiritual Angels are distinguished from the celestial ones by gladness, which belongs to the spiritual; and by joy, which belongs to the celestial. . . The harmonies of sound, and also of speech . . . belong to spiritual harmony, and the gladness thence resulting is spiritual gladness . . . In like manner, the harmony of visible objects . . . belongs to

spiritual gladness. . . Spiritual gladnesses are forms of the celestial things which are their essentials.

1909. While I was reading about the feast of tabernacles, certain Spirits felt glad. . . But as they desired only natural things, there ensued coldness. . . Such is the case with merely natural gladnesses.

E. 223¹³. 'The voice of joy and the voice of gladness' (Jer.vii.34)=delight from the affection of good and of truth. 274⁴.

288¹¹. Their joy from instruction in truths . . . is signified by 'to be glad.'

294¹⁴. Therefore it is said, 'Behold I will create . . . her people a gladness' . . . 'Gladness'=delight from truth.

323². Therefore it is said, 'All the glad in heart mourn' (Is.xxiv.7) . . . By 'gladnesses,' in the Word, are signified spiritual gladnesses, which are all from affections of truth and good. . . By 'singing' is signified the testification of gladness from the affection of truth.

376²². The heavenly delight thence is signified by, 'Their heart shall be glad as with wine' (Zech.x.7).

445⁵. 'To be glad in his going out' (Deut.xxxiii.18)=that they have delight in all genuine truths and goods.

502¹. The reason the trumpets were sounded in the days of gladness . . . was that Divine truth descending from Heaven gladdens and makes the holy of worship.

518²⁶. 'To make glad'=influx, and reception from joy of heart.

650⁴⁰. 'To be glad' is predicated of the pleasantness of truth. 660^e.

652⁷. 'Gladness' is predicated of the delight which originates in the affection of truth.

660². 'Gladness' is predicated of truth, because it is predicated of the love thereof, being properly of the mind and its thought; and therefore we say . . . gladness of mind. III.

725⁹. 'Gladdening he made him glad' (Jer.xx.15)=acceptation of falsity from affection.

730⁶. 'Upon all the houses of gladness in the merry city' (Is.xxxii.13)=where the goods and truths of doctrine from the Word were received with affection.

863¹². 'Then shall the virgin be glad in the dance' (Jer.xxxi.13)=the gladness of heart of those who are in the spiritual affection of truth; for all spiritual gladness is from the affection of truth.

1182. 'The voice of gladness'=glorification of the soul from the truths of faith . . . 1189.

1217. Joy and gladness. Sig.

Gland. *Glandula.*

Glandular. *Glandularis.*

A. 4051. Societies which relate to . . . the knots of fibres in the brain which appear as if they were glandular; from which there flow forth fibres . . . which act as one in those beginnings or glands . . .

4052. They who are in principles of good relate to the beginnings in the brain which are called the glands or cortical substances.

5172. (The Spirits of the thymus gland.)

5386. (The use and correspondence of the glands.)

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5558. Such are they who constitute the cutaneous glands. D.1569.

7408. Arrangement of the glands in clusters.

W. 366. See FIBRE. —³.

M. 315⁴. They fixed the seat of the soul in the pineal gland.

T. 351³. The brain consists of two substances, one of which is glandular . . . D.Wis.ii².

496⁴. The glands strain.

D. 925⁰. All the glands are (secretive), and are of a twofold kind.

1930. Whatever any . . . gland may require, it excites . . .

Glass. *Vitrum.*

Glass, Of. *Vitreus.*

A. 2336. 'Like transparent glass.'

5313⁷. 'The sea of glass.'

5849². Evident from artificial glasses.

6614. Looked at with an optic glass. 9577². H.76.

9755⁰. What is scientific looking to Heaven, which is the Spiritual in the natural man, is called 'a sea of glass' (Rev.xv.).

H. 307². By 'gold like pure glass' . . . they understand the good of love, from which the doctrine with its truths is pellucid. N.1².

W. 245. As crystalline glass transmits natural light.

R. 238. 'In the sight of the throne a sea of glass like crystal' (Rev.iv.6)=a New Heaven from Christians, who were in general truths from the sense of the letter.

—². It is called 'a sea of glass like crystal,' from the pellucence of the Divine truth proceeding from the Lord.

659. 'I saw as it were a sea of glass mingled with fire' (Rev.xv.2)=the last boundary of the Spiritual World, where were gathered those who had religion and worship thence, but not the good of life.

— By 'the sea of glass' (Rev.iv.) is signified a New Heaven from Christians, who were in general truths from the sense of the letter; and they who are in general truths are also at the boundaries of Heaven . . . But here, by 'the sea of glass' is signified the last boundary of the Spiritual World, where (such) were gathered; and as a gathering of these is signified, it is said 'as it were a sea of glass' . . . and 'mingled with fire'=the love of evil, and therefore evil of life . . .

661. 'Standing near the sea of glass, having the harps of God' (Rev.xv.2)=the Christian Heaven at the boundaries, and the faith of charity of those who are there. As 'the sea of glass'=a gathering of those who have religion and worship, but not the good of life, therefore by those who were seen 'standing near that sea,' is signified the Heaven of Christians at its boundaries, who had religion, worship, and the good of life, because they had the victory over the beast and his image.

912. 'The city was pure gold like pure glass' (Rev.xxi.18)=that thence everything of that Church is the good of love flowing in together with light out of

Heaven from the Lord. . . By 'like pure glass' is signified pellucency from the Divine wisdom; and as this appears in Heaven as light, and flows in from the Lord as a Sun, by 'like pure glass' is signified flowing in together with light out of Heaven from the Lord.

[R.912]². As the good of love must be formed . . . through truths of wisdom, it is here said 'pure gold like pure glass' . . .

917. 'And the street of the city was pure gold as it were pellucid glass' (ver.19)= that all the truth of that Church and of its doctrine is in the form of the good of love flowing in together with light out of Heaven from the Lord.

M. 103². Windows of crystalline glass. T.839².

380². Plates as of glass sparkling with gold and silver.

T. 34^e. The reception of life in the ultimate degree, may be compared to the influx of light into glass.

E. 275. 'In the sight of the throne a sea of glass like crystal'=the appearance of truth in ultimates, where are its generals, and pellucency from the influx of Divine truth united to Divine good in primes. . . 'Of glass'=pellucency . . .

— That it is the truth of the Ultimate Heaven which is signified by 'the sea of glass' . . .

931. 'As it were a sea of glass mingled with fire'=the generals of truth in the Word pellucency from spiritual truths which are from the good of love. Ex.

—². The truths of that doctrine, being genuine, derive their light and thence their pellucency from spiritual truths; this pellucency is what is signified by 'glass' and by 'crystal' (Rev.xxi.).

—^e. 'The sea of glass'=the Word in the sense of the letter pellucency from its spiritual sense . . .

934. 'Standing near the sea of glass'=because they were in truths from the Word; (for) 'the sea of glass'=the generals of truth from the Word pellucency from spiritual truths . . .

Glaucoma. T.346.

Gleaning. See GRAPE GLEANING.

Glitter. See SPARKLE—*rutillare*.

Globe. *Globus*.

Globule. *Globulus*.

Conglobation. *Conglobatio*. W.190. 195. 207.

Conglobate. *Conglobare*.

A. 1378². Navigation round the globe of the Earth.

1527. Evil Spirits appear like little globes of coal fire.

2751. Such were conglobated . . . They sent forth some from their globe . . .

—². I knew from what globe (of adulterers) he came.

—^e. Those who constituted that wicked globe.

2756^e. A serpent encompasses them all like a globe . . . D.2867.

6926. The Spirits of Mercury . . . form as it were a

globe; they are thus conjoined by the Lord so as to act as a one . . . 7170.

7175^e. The Spirits of Mercury want to appear as crystalline globes. D.3237.

W. 432². A compages of contiguous globules or spherules.

M. 526. Like an elastic ball. B.112. T.642.

T. 33. Of which the terraqueous globe consists.

D. 222. Produces the position of the whole terraqueous globe relatively to the poles . . .

1036. The red blood, or its globule . . . can pass through like gyres. —. 1038a.

3924. These women . . . were represented as filthy conglomerated intestines, in two globes . . . These conglobated intestines were so filthy . . .

4580^e. They appeared as if all were successively conglobated into one globe, and then rolled down into their Hell.

5240^e. All (the nations at the Last Judgment) were not spread out in a plane, but in a globe, like the Earth. 5244. J.(Post.)26.

Globe. *Orbiculus*. A.947. E.1050^e.

Glome. See CLUSTER.

Glorify.* *Glorificare*.

Glorification.* *Glorificatio*.

A. 1603². This is what 'glorification' signifies in John xiii.31,32; xvii.1,5; xii.28.

1798². Nothing is sweeter to him than to worship the Lord, and to Glorify Him every day.

1999². In proportion as He put off this (infirm human), and put on the Divine Human, He was in another state, which state is called the state of His glorification . . . In this state of glorification He spoke to Jehovah as to Himself; for He was Jehovah Himself. —^e. 2265.

2033^e. Thus did He continually ascend to glorification, that is, to union, which is what is said in John xii.28.

2034⁴. By 'glorification' is meant union.

2098. That the Lord had two states . . . one of humiliation, the other of glorification. Refs. . . Therefore there were also two states of perception; He was in the state of glorification, that is, of union of the Human with the Divine, when He perceived these things which are contained in the internal sense of this chapter.

2112². 'To be circumcised,' when predicated of the Lord, = to be glorified, thus to put off the human, and put on the Divine. To be glorified means to put on the Divine.

2133. I heard a general Glorification of the Lord. Des.

—^e. This Glorification takes place when the Angels are in a state of tranquillity and peace; for it then flows forth from their inmost joys . . .

* *Glorify* and *Glorification*, in the sense of Praise, are distinguished by a capital G.

2159°. When He put off this human, He put on the Divine Human . . . The former state was that of the Lord's humiliation ; but the latter of His glorification.

2250°. But in the state of **glorification**, when the Human essence has become united to the Divine one . . . He then does not intercede, but has mercy . . . renders aid, and saves.

2288°. The Lord had two states . . . His state of **glorification** was when He was in the Divine which He had from Jehovah His Father . . .

2342°. The passover represented the Lord's **glorification**, and thus the conjunction of the Divine with the human race.

2632°. That the Lord successively made His Rational Divine, and continually purified it, is evident from, 'I have glorified it, and will glorify it again.'

— 'To glorify' = to make Divine.

2765. It treats (in Gen. xxii. 2, 11, 12, 16) of the union of the Human essence with the Divine essence, or **glorification**, through temptations.

2776°. The passion of the cross was the last of the Lord's temptation, by which He fully united the Human to the Divine, and the Divine to the Human, and thus glorified Himself.

—³. Unless the Lord had assumed the Human, and glorified it.

2777. As it was Divine love from which the Lord . . . sanctified and glorified Himself . . .

2798°. Until He had glorified (the Divine Rational).

2826. 'Now I know that thou fearest God' = **glorification** from Divine love ; (for) 'to know,' when predicated of the Lord's Divine, = to be united, or, what is the same, to be glorified.

3138°. The Lord not only regenerated, but also glorified Himself, that is, made Himself Divine.

— Hence . . . the regeneration of man is an image of the **glorification** of the Lord ; or, what is the same, in the process of man's regeneration, there may be seen, as in an image, although remotely, the process of the Lord's **glorification**. 3141. 3296°.

3153°. But with the Lord there was not regeneration, but **glorification** ; that is, all things in both the Rational and the Natural were by Him made Divine.

3157°. In man's regeneration, which is an image of the Lord's **glorification**, the case is this. 4027. 4237°. 4538°.

3212. A new state. Sig. . . A new state is a state of **glorification** of the Rational, as before in respect to good, so now in respect to truth : the Rational was glorified when it was made Divine as to both.

—². That the Lord as to the Human was made new, that is, glorified, or, what is the same, was made Divine, can never be apprehended . . . by one who is in worldly and corporeal loves . . .

—³. The state of the Lord's **glorification** may in some measure be apprehended from the state of the regeneration of man . . . —⁴, Ex.

3318°. The Lord completely cast out all the evil which was hereditary with Him from the mother, and made Himself Divine even as to the vessels, that is, as

to the truths. This is what, in the Word, is called 'glorification.'

3438. Jehovah was in Him ; thus, so long as the Human was not glorified, the appearing of Jehovah was Divine perception . . .

3471. It treats, in the supreme sense, of how the Lord made His Human Divine ; and in the representative sense, of how the Lord regenerates man, that is, makes him celestial and spiritual : that the regeneration of man is an image of the Lord's **glorification**. Refs.

3508°. It treats here . . . in the supreme sense, of the **glorification** of the Lord's Natural ; and in the representative sense, of the regeneration of the Natural with man.

3509. That the Lord, from the Divine good of the Divine Rational . . . willed, through the good of the Natural . . . to acquire truth by means of which He might glorify or make Divine His Natural ; or that the Lord, from the Divine truth of the Divine Rational . . . willed, through the truth of the Natural . . . to acquire truth, by means of which He might glorify or make Divine His Rational. Ex.

3573. It treats here . . . in the supreme sense, of the **glorification** of the Natural in the Lord, that is, of how the Lord made the Natural in Himself Divine . . . 3656.

3704°. Man says that he himself is justified . . . but does not think that the Lord was glorified . . .

—¹. Before He was glorified, He was the Divine truth which is from Divine good ; but when He was glorified, He was Divine good itself as to both essences . . . 4577.

3994°. The passover = the Lord's **glorification**, that is, the putting on of the Divine as to the Human . . .

4075. Thus He reduced into order both Heaven and Hell, and this successively, even until He had fully glorified Himself. 4287°.

4353. As regeneration can fall into man's idea, but not so well the Lord's **glorification** . . .

4377. It treats of the **glorification** of the Lord as to the Divine Natural. 4585⁴. 5346°. 5398°.

4402. For the Lord glorified Himself, that is, made Himself Divine, according to Divine order. 4538°.

4538°. For the Lord's **glorification** proceeded from truth to the good of truth, and finally to good.

4559. When the Lord glorified Himself, He made His Human the Divine esse or Jehovah (Refs.) ; but previous to this, He made His Human holy ; such was the process of the Lord's **glorification**.

4585⁴. The Lord's **glorification** proceeded from external things to interior ones . . .

4644°. This Divine good into which the Lord was born is here treated of. Its derivations are what came forth into the Lord's Human . . . and by these He glorified it.

4692°. The Lord expelled this infirm human . . . and made the Human in Himself Divine, which is meant by His being glorified.

4727°. He could have no other Human when it was glorified.

[A.] 4735². The Lord's Human, after it was glorified or made Divine, cannot be conceived of as human, but as Divine love in a human form . . .

—7. The Divine truth . . . which, after He was glorified, went forth from Him.

4963². The Internal of the Lord, which was Human, was the Celestial of the Spiritual from the Rational; of this and of its glorification it treats where Joseph is treated of. 5005.

4973⁵. When He was glorified, that is, when He made the Human in Himself Divine, He then became Divine good, from which the Divine truth then proceeded.

5078². In the preceding chapter it treated of the Lord, how He glorified or made Divine the interior things of His Natural; here, therefore, it treats of how He glorified or made Divine the exterior things of His Natural . . . which are properly called the corporeal things, or the sensuous things of both kinds together with the recipients; for the latter together with the former constitute that which is called the body. The Lord made the very Corporeal in Himself Divine, both its sensuous things and their recipients, and therefore He rose from the sepulchre with the body . . .

—e. The Lord alone rose (with the body with which He was encompassed in the world); and this because He glorified or made Divine His body, while He was in the world.

5110². This of Jehovah in Heaven is the Lord from eternity: the Lord took on Him the same when He glorified or made the Human in Himself Divine: which is also manifestly evident from the form in which He appeared . . . when He was transfigured . . . and in which He sometimes appeared to the prophets . . .

5113¹¹. 'The Lord's glorification is described by 'the vine and its shoots' (Ps.lxxx.).

5249^e. (The Angels discourse about) such things as are contained in the internal sense . . . namely, about the Lord's glorification . . .

5256. When He was glorified, He had (foresight and Providence) from the Divine alone; for the Human glorified is Divine. Regarded in itself, the human is nothing but a form recipient of life from the Divine; but the Lord's Human glorified, or His Divine Human, is not a form recipient of life from the Divine, but is the very esse of life . . .

5275. By the seven years of plenty, and by the seven years of famine . . . are described . . . in the supreme sense the states of the glorification of the Lord's Human. . . By 'Pharaoh' is meant the Natural, the glorification of which in the Lord is there treated of. The things which took place at that time . . . were representative of . . . the glorification of His Human . . .

5307². What Joseph represents is called the Celestial of the Spiritual from the Natural . . . thus it is the truth of good from His Divine Human; this the Lord was while He lived in the world; but when He glorified Himself, He mounted above it, and became Divine good itself . . . even as to the Human.

5316^e. Therefore the Divine things in the internal

sense . . . concerning the . . . glorification of His Human, affect (the Angels) to such a degree that they perceive from it all the blessedness of their wisdom and intelligence.

5688². All things related concerning Joseph and his brethren, in the supreme sense, represent the glorification of the Lord's Human; that is, how the Lord made the Human in Himself Divine. (Why this is represented.) 5827.

—e. Moreover, the glorification of the Lord's Human is the pattern of the regeneration of man; therefore the regeneration of man is presented in the internal sense . . . where the Lord's glorification is presented. 7166^e.

5996. What is successive and continuous of the Lord's glorification. Tr.

6135². The Lord's body itself, when glorified, that is, made Divine, is nothing (but Divine love).

6716⁴. When He was in the world He made His Human to be Divine truth; but afterwards, when He was fully glorified, He made it to be Divine good, thus one with Jehovah. Tr.

6827. In the inmost sense of the whole Word, it treats solely of the Lord, and of the glorification of His Human; but as this sense transcends the human understanding, we may explain the Word as to its internal sense, in which it treats of . . . regeneration . . . because the regeneration of man is an image representative of the Lord's glorification. Refs.

6864. Afterwards, He completely glorified His Human, and made it Divine good. Ex.

7014^e. These were the degrees of the Lord's glorification, which are here described in the internal sense.

7193². By temptations . . . at the same time to glorify His Human, that is, to make it Divine.

—e. Because the regeneration of man, which is effected by means of temptations, is an image of the glorification of the Lord. Refs.

7499². But after the Lord had fully glorified Himself, which was done when He had endured the last of temptation on the cross, He made His Human also Divine good . . . Hence it is evident what is meant by . . . 'The Holy Spirit was not yet, because Jesus was not yet glorified' (vii.39). 8573.

7823. In the supreme sense, by the passover is represented the damnation of the unfaithful, and the deliverance of the faithful by the Lord, when He was glorified.

7828². The Spiritual Church, who could not have been saved, unless the Lord had . . . glorified His Human, that is, made it Divine . . . Therefore, in the supreme sense, by these words is signified that the glorification and resurrection of the Lord as to His Human is the source of all salvation.

7857². As the glorification of the Lord . . . was signified by the eatings . . . For the glorification of the Lord . . . proceeds from the affection of truth.

8115^e. This Glorification by choirs lasted about an hour . . .

8137. 'I will be Glorified' (Ex.xiv.4)=that they

would see a Divine effect from the Lord's Divine Human in the dissipation of falsity. . . 'To be **Glorified**,' when said of the Lord, = a Divine effect; here, from His Divine Human; because by coming into the world, and assuming the Human and making it Divine, the Lord cast all evils and falsities into the Hells, and reduced the Heavens into order, and also delivered from damnation those of the spiritual Church. . . These things in general are signified by 'to be **Glorified**.'

—³. As to '**Glorification** upon Pharaoh . . .'
— . 8188. 8190.

8258. In the internal sense of this chapter, the Lord is celebrated, in that after He had **glorified** His Human, He cast down into the Hells the evil who were infesting the good, and elevated into Heaven the good who had been infested.

8261. 'Then sang Moses . . . ' = the **Glorification** of the Lord by those of the Spiritual Church, for deliverance. 8263.

—². The reason why 'to sing a song' = to **Glorify** . . .
— . Hence by them is signified the **Glorification** of the Lord, that is, the celebration of Him from gladness of heart.

—³. The Angels with the men were at the same time in **Glorification** of the Lord . . .

— . Because the **Glorification** of the Lord in the Heavens is effected by means of choirs.

— . Hence it is that the **Glorifications** of the Lord with the ancients . . . were effected by means of songs, psalms, musical instruments . . .

—⁴. That prophetic songs in the internal sense contained the **Glorification** of the Lord. III.

—⁵. From these passages it is evident, that 'a song' is a **Glorification** of the Lord for deliverance.

— . Gladness of heart, together with the exaltation of the Lord, is what is meant by '**Glorification**.'

8263². The Lord does not want glory for His own sake, but for the sake of the man who **Glorifies** Him. The man who **Glorifies** Him does it from a holy reverence for Him . . . and from humiliation of himself . . . and as in such **Glorification** of the Lord there is thus holy reverence and humiliation, he is in a state to receive the influx of good from the Lord, thus also love to Him. Hence it is that the Lord wills **Glorification** by man.

8337. 'Then Miriam . . . took a timbrel . . . ' = the **Glorification** of the Lord from the good of faith.

8705¹. The Lord . . . before He was fully **glorified**, was Divine truth, and therefore at that time there was mediation . . . But after He was **glorified** as to the Human, He was called the Mediator . . . from this. Ex.

8724. But when He was **glorified**, He became Divine good even as to the Human . . . III.

8878^e. If they are told . . . that to the likeness of (the Divine love) He **glorified** His Human . . .

9389. In the inmost or supreme sense it treats . . . especially of the **glorification** of His Human . . .

9429². 'To be **glorified** in God' (John xiii. 31, 32) = to become Divine good from which is Divine truth.

9670¹. 'The veil of the temple rent in twain' . . . = the Lord's **glorification** . . .

—³. The **glorification** of the Human even to the Divine good . . . is described . . . by the process of expiation . . . — . —⁶.

9715². By continual combats with the Hells the Lord **glorified** His Human, that is, made it Divine; for as man is regenerated by means of combats . . . so the Lord by means of combats . . . was **glorified**. Hence the **glorification** of the Lord's Human from His Own power is merit and justice; for thereby man is saved . . .

9818¹. 'The Holy Spirit was not yet, because Jesus was not yet **glorified**' (means) that while the Lord was in the world, He Himself taught Divine truth; but when He was **glorified**, which was after His resurrection, He taught it through Angels and Spirits.

9985. It treats (in Ex. xxix.) of the **glorification** of the Lord as to the Human, which is signified by the inauguration of Aaron and his sons into the priesthood.

10021². As the regeneration of man is an image of the Lord's **glorification**, it is evident that the Lord **glorified** Himself in this way.

— . As the **glorification** of the Lord as to His Human transcends the human understanding . . . it is explained by its image.

10042⁶. The reason why the sacrifices and burnt-offerings, in the supreme sense, = the **glorification** of the Lord's Human . . . 10047².

— . To **glorify** the Human is to make it Divine. 10052². 10828^e.

10047². As to the **glorification** of the Lord's Human, it was effected by means of the union of Divine truth with Divine good. Ex. . . He made His Human Divine truth through Divine means, especially through combats . . . and in proportion as He united it, He **glorified** it, that is, made it Divine. Sig.

— . That the Lord . . . made His Human Divine truth, and united it with the Divine good which was in Himself, and thus **glorified** His Human. Refs.

—³. As the Lord **glorified** His Human, so also He regenerates man. Ex. . . He flows in with good through the soul . . . and with truth through the hearing and sight . . . and in proportion as a man desists from evils, the Lord conjoins good with truth . . .

10052². It cannot be said of His Human that it was regenerated, but that it was **glorified**; for His inmost . . . was the Divine Itself . . .

— . The **glorification** of His internal man, or of His internal Human, is described by representatives in the burnt-offerings from rams and lambs.

10053. 'This is a burnt-offering to Jehovah' = the **glorification** of the Lord's Human.

— . The burnt-offerings signified the union of Divine truth with Divine good, which union is what is meant by **glorification** . . .

—². That **glorification**, where the Lord is treated of, is the union of His Human with the Divine Itself which was in Him . . . by which union He made His Human also Divine good, is evident from the passages

in the Word where 'glory' and 'glorification' are mentioned in relation to the Lord. III.

[A.10053]^f. Hence it is evident that the union of the Lord as to the Human with the Divine Itself which was in Him . . . is 'glorification'; for it is said that 'God will glorify Him in Himself' (John xiii.) It is also evident that this union was fully effected by the passion of the cross . . .

—⁶. That when the Lord was glorified the Divine truth proceeded from Him. III.

— . Thus the glorification or union was reciprocal, as the Lord teaches in John xvii. 1.

10057⁵. From this some idea may be apprehended concerning the glorification of the Lord's Human; for as the Lord glorified His Human, so He regenerates man; and therefore . . . the regeneration of man is an image of the Lord's glorification. From this it is evident that the first state of His glorification was to make His Human Divine truth, and to unite it with the Divine good which was in Him; and that the second state was to act from Divine good through Divine truth . . . These are the things which are described by the sacrifices and burnt-offerings . . . treated of in Ex.xxix. 10060, Ex. 10076, Ex. —⁵.

10076⁷. Therefore the Lord's glorification as to His Human is representatively described in the process of the inauguration of Aaron and his sons; the first state of glorification by those things which are said concerning the sacrifice from the bullock and the burnt-offering from the first ram; and the second state of glorification, by those things which are said concerning the second ram, which is called 'the ram of fillings.' The first state is called 'anointing,' and the second state, 'the filling of the hand' . . .

10118. 'Thou shalt do thus to Aaron and his sons' = this representative of the glorification of the Lord . . . 'To do thus,' that is, to anoint them and fill their hands, and thus inaugurate them into the priesthood, = to represent the Lord as to the glorification of His Human, and the influx thence into the Heavens and the Church; for the anointing was a representative of the glorification of His Human; and the filling of the hands, of His influx thence into the Heavens and the Church.

— . Glorification . . . is the union of the Divine Human with the Divine Itself . . .

10125³. Therefore, His Human, after glorification, was not like the human in a man. On this account, the Lord took into Heaven all His glorified Human . . . and left nothing of it in the sepulchre . . . That the Lord glorified His very body, even to its ultimates, which are the bones and the flesh. III.

10239⁴. The baptism of the Lord Himself = the glorification of His Human . . . for that in the Word which = the regeneration of man, also = the glorification of the Human in the Lord; for the regeneration of man is an image of the Lord's glorification.

— . 'To fulfil all the righteousness of God' = to subjugate the Hells . . . and at the same time to glorify His Human; which things were effected by temptations . . . —^e.

—^e. By (the glorification of His Human) He put Himself in power . . .

10655². As to (the feast of unleavened things) it properly = the glorification of the Lord's Human; thus the remembrance of it, and thanksgiving on account of it; for by it . . . man has deliverance from evils, and salvation. For the Lord glorified His Human by combats against the Hells, and victories: the last combat and victory was on the cross; and therefore He then fully glorified Himself. III.

— . 'To glorify the Son of Man' (John xiii. 31) = to make the Human Divine. This is evidently said of the passion of the cross.

—³. From this it is evident that by the passion of the cross, the Lord not only subjugated the Hells, but also plenarily glorified His Human . . .

—⁴. Because by the subjugation of the Hells by the Lord, and by the glorification of His Human, comes all deliverance from evil . . . 10659.

10659³. The Lord came . . . also that He might glorify His Human, in order that by it He might keep all things in order to eternity . . .

10729. 'Six days thou shalt do work' = the first state of regeneration . . . and in the supreme sense, of the glorification of the Lord's Human. Ex.

10730. 'The Sabbath . . .' = the second state of regeneration . . . and in the supreme sense, the union of the Lord's Human with the Divine Itself . . . for when He went out of the world, He made His Human Divine good by union with the Divine Itself which was in Him. . . . The Lord does the like with the man whom He regenerates . . . and this is represented by 'the Sabbath' in the relative sense; for the regeneration of man is an image of the Lord's glorification; that is, as the Lord glorified His Human, so He regenerates man.

10738⁵. As there was such a union . . . in the Lord, He rose not only as to the soul, but also as to the body which He had glorified in the world. Sig.

10828. The Lord saved the human race by this, that He subjugated the Hells . . . and at the same time by this, that He glorified His Human; for thus He can keep the Hells subjugated to eternity. The subjugation of the Hells, and the simultaneous glorification of His Human, was effected by means of temptations . . .

—². That He glorified His Human; and that the passion of the cross was the last temptation and full victory, by which He was glorified. III.

H. 316. The reason the Lord rose not only as to the spirit, but also as to the body, is that He glorified, that is, made Divine, all His Human, when He was in the world.

N. 300. That the Lord glorified His Human in the world. (Refs. to passages on this subject.)

302. That the glorification of the Lord's Human . . . was effected by means of temptations. (Refs. to passages.)

L. 3. iii. That the Lord came into the world to glorify the Human, that is, to unite it to the Divine which was in Him from conception. 12, Gen. art.

—vi. That the passion of the cross was the last

combat . . . by which He . . . fully glorified His Human. 12, Gen. art.

13^e. **Glorification** is the union of the Divine and the Human ; and therefore it is said, 'and God shall glorify Him in Himself.'

16^e. That He rose again on the third day = glorification.

17. After . . . He had glorified His Human, that is, united it to the Divine of His Father.

35³. In the world the Lord had two states, which are called the state of humiliation . . . and the state of **glorification**, or of union with the Divine which is called the Father ; the state of humiliation in proportion as and when He was in the human from the mother, and the state of **glorification** in proportion as and when He was in the Human from the Father. In the state of humiliation He prayed to the Father . . . in the state of **glorification** He spoke to the Father as to Himself. In this state He said that the Father was in Him, and He in the Father, and that the Father and He were one ; but in the state of humiliation He underwent temptations . . .

—⁵. From these passages it is evident, that the Lord as to the glorified Human was not the son of Mary or of David.

—⁶. The quality of His glorified Human, He showed . . . when He was transfigured.

—⁷. That the Lord's Human was glorified. Ill.

—⁹. As the Lord's Human was glorified, that is, made Divine, therefore after death He rose on the third day with the whole body. Ill.

51³. For after the glorification or plenary union with the Father, which was effected by the passion of the cross, the Lord was the Divine wisdom and the Divine truth itself, thus the Holy Spirit.

S. 99^e. The glorification of the Lord is the glorification of His Human which He assumed in the world ; and the glorified Human of the Lord is the Divine Natural.

F. 34. The Christian faith in a universal idea is, That the Lord . . . came . . . to subjugate the Hells, and glorify His Human ; and that without this no mortal man could be saved. R. 67. B. 116. T. 2.

35. It is also a universal of faith, that He came . . . in order that He might glorify the Human which He took in the world, that is, might unite it to the Divine *a quo* ; and might thus keep Hell . . . in obedience to eternity. R. 67². B. 116². T. 2².

W. 221². As He fully glorified the natural Human even to its ultimates, He therefore rose again with the whole body . . .

234^e. This is meant by the two states . . . of exanimation, and of glorification.

R. 193^e. When He went out of the world, He fully united Divine truth to the Divine good which was in Him from conception ; for the Lord glorified, that is, made Divine, His Human, as He makes man spiritual. Ex.

275. Now follows a **Glorification** of the Lord on that account . . . The **Glorification** of the Lord which now

follows, is first made by the higher Heavens, afterwards by the lower Heavens, and finally by the lowest Heavens. Ill. E. 321.

279. 'They sang a new song' = the acknowledgment and **Glorification** of the Lord, that He alone is Judge, Redeemer, and Saviour, thus the God of Heaven and earth.

—². The reason 'a song' also = **Glorification**, which is confession from joy of heart, is that singing exalts and causes the affection to break forth from the heart into sound, and present itself intensely in its life.

286. The confession and **Glorification** of the Lord by the Angels of the lower Heavens. Sig. E. 335.

290. The confession and **Glorification** of the Lord by the Angels of the lowest Heavens. Sig. E. 342.

379⁵. When man is thinking . . . of the Lord's passion, the Angels perceive His **glorification**, and at the same time His resurrection. T. 706⁴.

522. A confession and **Glorification** by the Angels of Heaven, that the Lord is He who is, who lives and has power from Himself, and rules all things, because He alone is eternal and infinite. Sig.

— . 'To give thanks' = acknowledgment and **Glorification** of the Lord.

617. A celebration and **Glorification** of the Lord before Him, and before the Angels of the higher Heavens. Sig.

—². 'As it were a new song' = the celebration and **Glorification** of the Lord in the New Christian Heaven . . . 618.

665. 'Who shall not . . . **Glorify** Thy name' (Rev. xv. 4) = that He alone is to be worshipped. . . 'To **Glorify** His name' = to worship Him. E. 942.

763. 'In proportion as she has **Glorified** herself' (Rev. xviii. 7) = in the degree according to their elation of heart from dominion ; for from this they **Glorify** themselves.

803, Pref. A **Glorification** of the Lord by the Angels . . . that the Roman Catholic religiosity in the Spiritual World is removed. Sig.

812. 'Let us be glad and exult, and give glory to Him' = joy of soul and of heart, and the derivative **Glorification** of the Lord . . .

— . 'To give glory to Him' = to acknowledge and confess that all truth is from the Lord ; also to acknowledge that the Lord is the God of Heaven and earth ; here, therefore, it = to **Glorify** Him, because this involves both of these things.

B. 32^e. He uttered these words after His **glorification**, and His **glorification** was His full union with His Father . . . and the Holy Spirit was the Divine proceeding from Him after His **glorification**.

M. 3⁶. (The notion that the joy of Heaven consists in the perpetual **Glorification** of God.) 9. T. 695.

9⁴. By the **Glorification** of God is meant to bring forth the fruits of love, that is, to do the work of our calling faithfully, sincerely, and with diligence . . . By this is God **Glorified**, and in this case by worship at stated times. Have you never read . . . 'In this is My Father **Glorified**, that ye bring forth much fruit . . .' (John xv.

S). You priests can be in the **Glorification** of worship, because this is your office . . .

[M.] 81. From the east to the west . . . was heard a **Glorification**; and the Angel said to me, This **Glorification** is a **Glorification** of the Lord on account of His Advent . . . The **Glorifications** and celebrations of the Lord are made from the Word. Ill. —³.

—⁴. There was (then) heard a general **Glorification** from the east into the west of Heaven, and also from the south into the north. Ill. T.625.

T. 95. The passion . . . was not the act of redemption, but the act of the **glorification** of His Human.

97^e. This union is **glorification**.

104. That the state of progression to union was His state of exinanition, and the union itself is the state of His **glorification**. The Lord . . . had two states, which are called those of exinanition and of **glorification** . . . The state of **glorification** is also the state of union; He was in this state when He was transfigured . . . and also when He did miracles . . .

105. The reason He had these two states, of exinanition and of **glorification**. Ex.

— In a Word, the Lord **glorified** His Human, that is, made it Divine, in the same way as He regenerates man, that is, makes him spiritual. 684^a.

110⁴. He asked the Father to **glorify** His name, that is, His Human. 'To **glorify**' is to make Divine by union with Himself.

117. Who divide the spoil, and then are glad and **Glorify**.

126. That the passion . . . was the last temptation . . . and was the means of the **glorification** of His Human, that is, of union with the Divine of His Father; and was not redemption. Gen.art.

— The **glorification** is the union of the Lord with the Divine of His Father; this was done successively, and plenary by the passion . . .

128. Concerning the **glorification**, by which is meant the union of the Lord's Divine Human with the Divine of the Father, and that it was fully completed by the passion . . . Ill. E,806^e. Can. Redeemer vii.5.

139. The Divine and the Human, after the **glorification**, being united as the prior with its posterior, and as the essence with its form.

599. The Lord . . . by combats . . . **glorified** His Human, that is, made it Divine; so with man . . . after temptation, He **glorifies** him, that is, renders him spiritual.

D. 600. On a general **Glorification-gloriatione**—in the Heavens. 604a. 606. 3029. 4176.

3029. Some in Hell wanted to **Glorify** too.

4845. (The **glorification** of the Lord's body.) Ex.

D. Min. 4805. To **Glorify** the Lord is not use, but recreation; for they **Glorify** the Lord in every use . . .

E. 33². Thus and no otherwise is the Lord **Glorified** in man . . . 'In this is My Father **Glorified**' . . .

178. As the Lord when He **glorified** His Human (Sig.); namely, that He dissipated all evils and falsities from the human He had from the mother.

— As He **glorified** His Human, so He regenerates man; that is, as He united His Divine to the Human and the Human to the Divine, so, with man, he conjoins the internal with the external and the external with the internal.

183¹⁰. Because the Divine truth proceeds from the Lord's **glorified** Human, and not immediately from His Divine Itself, because this was **glorified** in Him from eternity. Sig.

224^e. 'To **glorify**' (John xii.) = to make Divine.

228². That (the Divine truth) will manifest the Lord's Divine Human, is signified by, 'He shall **glorify** Me' (John xvi. 14). 'To **glorify**' = to make the Lord's Divine Human known.

288. Divine truth and Divine good, and **Glorification**. Sig.

— 'Thanksgiving' = **Glorification**.

— **Glorification**, when from the Lord, = the perpetual influx of Divine good united to Divine truth with Angels and men; and, with these, the **Glorification** of the Lord = reception, and acknowledgment at heart that all good and truth are from Him; and thence all intelligence, wisdom, and happiness. Moreover, all the **Glorification** of the Lord which is performed by Angels and men is not from themselves, but flows in from Him. The **Glorification** which is from men and not from the Lord is not from the heart, but only from what is active in the memory . . . and is not heard in Heaven . . . This **Glorification** is not acknowledgment at heart that all good and truth are from the Lord . . . Love is life according to the Lord's precepts: when man is in this life, there is the **Glorification** of the Lord . . . from the heart; which is meant by 'to be **Glorified**' in John xv. 8.

—¹⁰. His state of humiliation is described by . . . ; and His state of **glorification** by, 'Thou hast crowned him with glory and honour' (Ps.viii.5).

321. As this celebration and **Glorification** is a living acknowledgment that the Lord's Human is Divine, and that He has omnipotence and omniscience . . .

328²⁰. He continually delivers by His having **glorified** His Human . . . 806².

340. Acknowledgment and **Glorification** of the Lord on this account. Sig.

—⁵. 'To bless Jehovah' = to **Glorify** Him . . . and as all **Glorification** of Him is from spiritual truths and from spiritual good, it is said . . . 'To sing a song' = to **Glorify** from these truths and this good.

476^e. No Angel is allowed to think of the Lord's passion, but of His **glorification** . . .

518²⁰. The **Glorification** of the Lord by the universal Heaven. Sig. (in Ps. xcvi.iii.) The **Glorification** by its ultimates is signified by . . . The **Glorification** by the whole Heaven is signified by . . . The **Glorification** of the Lord through the truths of intelligence and the goods of love is signified by . . .

581¹². It is said the Lord's Divine Sensuous, because the Lord . . . **glorified**, that is, made Divine, His whole Human, even to its ultimate; (for) He left nothing in the sepulchre . . . The ultimate Sensuous, which the Lord **glorified**, is signified by the brazen serpent . . .

The brazen serpent = . . . the Lord's glorified or Divine Sensuous.

619¹⁵. The Lord disclosed to His disciples that He had glorified . . . His whole human, even as to the Natural and Sensuous thereof. Sig. (by His showing His hands and feet, and by eating before them).

655¹⁰. 'The third day He shall rise again' = the plenary glorification of the Lord's Human.

659¹⁹. 'Burial' . . . with respect to the Lord, = the glorification of His Human; for the Lord glorified His whole Human . . . and therefore rose again on the third day with the Human glorified or made Divine. . . The resurrection of man to life is solely from . . . the union of His Divine with His Human, which is properly meant by glorification . . . 706⁶.

748. The Human glorified is the Divine Human.

854. The Glorification of the Lord from Divine truths. Sig.

855. The Glorification of the Lord from His Celestial Kingdom. Sig.

856. The Glorification of the Lord from His Spiritual Kingdom. Sig.

900². 'He shall see, shall be satisfied' = glorification.

935. The Glorification of the Lord from spiritual affection. Sig.

942. Good fears the Lord, and truths Glorify Him.

943. 'And shall Glorify Thy name' (Rev. xv. 4) = the worship of the Lord from the truths derived from that good.

1118. 'To Glorify herself' = to acquire glory for themselves.

1197. 'Alleluia' = the Glorification of the Lord . . . 'Alleluia' means 'Praise ye God'; thus, 'Glorify ye the Lord.'

1214. The Glorification of the Lord by all in the Heavens, on account of the rejection of the evil, and the consequent deliverance of the good. Sig.

1215. The Glorification of Him from truths. Sig.

1216. The Glorification of Him from the goods of love. Sig.

Ath. 161. The Lord . . . rising from the sepulchre glorified Himself. Sig.

162. Thus the Lord, thoroughly and clearly glorified, rose with the Human.

J. (Post.) 87. Therefore He could glorify the whole body, so that as to that body which is rejected and putrefies with those who are born of human parents, it was with Him glorified and made Divine from the Divine in Him; and with this He rose again . . .

De Verbo 14⁵. In the celestial Word . . . in the first chapter (of Genesis) is described the glorification of the Lord's Human. Ex.

Can. Redeemer vi. 2. That the state of glorification was a state of union with the Father. 3.

viii. After the completed union, He returned into the Divine in which He was from eternity, together with and in the glorified Human.

Redemption vii. 6. Thus successively glorified His Human.

8. An image of . . . the glorification of His Human, through temptations, is presented in the regeneration of man.

9. Note. His glorification, or union with the Divine of His Father . . . could not be effected except by a reciprocal operation . . .

Glory. *Gloria.*

Glory, To. *Gloriari.*

Glorying. *Gloriatio.*

Glorious. *Gloriosus.*

See ORNAMENT—*decus.*

A. 49^e. 'Power and glory' (Matt. xxiv. 30) = the internal sense of the Word. 2135, Pref. 4391³. 5922⁶.

65. When I was reading the Word . . . they called it glory.

455. (The notion that) heavenly joy consists in the light of glory . . .

1419. 'I will make thy name great' = glory. . . In the external sense, by . . . glory is signified something worldly; but in the internal sense, something heavenly. This Celestial consists . . . in being the least . . .

1936⁴. In heavenly glory there is not the least of worldly glory.

1982. (Novitiate) who wanted to see the glory of the Lord . . . are put into a kind of sweet sleep . . . and thus they are let into the glory of Heaven . . . 2041⁴.

2135, Pref.². In the Prophets . . . 'Glory' = the Word in the life.

2196⁸. He supposes that there can be no glory without the glory of the world; when yet in the glory of Heaven there is not the least of the glory of the world. 2654.

3089^e. For the sake of glory in Heaven.

3539⁵. The humiliation of man is not for the sake of the love of glory in the Lord . . .

3603⁴. Such things as good cannot agree with, namely, vain and empty things, as are those which are of the glory of the world and of self.

4060⁷. 'Glory' is predicated of truth. 6355^e.

4347. The Divine is in no affection of glory . . .

4502². 'Glory' is predicated of doctrine.

4802. They receive truths . . . in order that they may glory . . .

—³. As the end in understanding truths had been glorying . . .

4809. 'When the Son of Man shall come in His glory' (Matt. xxv. 31) = when Divine truth shall appear in its own light, which happens to every man when he dies . . . 'Glory' = the intelligence and wisdom thence derived which appear as light . . . 5922⁶.

5214^e. Scientifics of no use have no end but glory and pleasure.

5428. The glory of Heaven surpasses all the magnificence of the world . . . yet this is not the glory of Heaven; but the glory of Heaven is the Divine which

shines forth from each thing there, and the perception of Divine things, and thence wisdom ; but this **glory** exists solely with those there who make this magnificence of no account relatively to wisdom . . .

[A.] 5922. 'All my **glory** in Egypt' (Gen. xlv. 13) = the Spiritual Heaven in the Natural.

—³. What **glory** is. '**Glory**,' in the supreme sense, = the Lord as to Divine truth, thus it = the Divine truth which proceeds from the Lord. '**Glory**,' in the representative sense, = the good of love towards the neighbour, or charity, which is the external good of the Celestial Kingdom, and the internal good of the Spiritual Kingdom ; for this good, in the genuine sense, is the Divine truth in Heaven . . . Therefore, by 'the **glory** of Joseph,' here, which they were to tell to Israel, is meant the Spiritual Heaven. The Spiritual Heaven is called '**glory**' because the things which are there appear in light, in splendour, in radiance.

—⁴. '**Glory**' is predicated of the Divine truth which is from the Lord's Divine Human ; and that it is attributed to the Lord as a King . . . is evident from . . . 'We saw His **glory**, the **glory** as of the Only-Begotten of the Father' (John i. 14) . . . 'Moses and Elias were seen in **glory**' (Luke ix. 31).

—⁵. It is called 'the **glory** of Jehovah' relatively to the Inmost Heaven, and 'the **glory** of the God of Israel' relatively to the Middle Heaven. Ill.

— The reason Divine truth in the Heavens appears in **glory**, is that truth itself in the Spiritual Heaven appears before the eyes as a bright cloud . . . and the good in that truth appears as a fineness, causing the cloud thus variegated by the fire to present wonderful appearances, which are '**glory**' in the external sense. But '**glory**' in the internal sense = intelligence and wisdom ; and these are what are represented by those appearances.

—¹⁰. That Divine truth, from which are all intelligence and wisdom, and also the appearance of the variegated cloud before the external sight, is '**glory**.' Ill.

—¹³. '**Glory**,' in the supreme sense, = the Divine Human, thus also Divine truth, because this comes from that. 'Not to give **glory** to another' (Is. xlviii. 11) = only to the Divine Human, which is one with Himself.

—¹⁶. The reason the throne is called 'the throne of **glory**' (Matt. xxv.) is that judgments are made from truth.

—¹⁷. Hence it is evident what is meant by '**glory**' in the Lord's Prayer.

—^e. Therefore '**glory**' is spoken of by Joseph, because Joseph . . . represents the Lord as to the Divine Spiritual, or Divine truth . . .

6345. Thence come **glory** and Power. Sig. . . Namely, from the truth of faith and the good of charity.

6355^e. For truth is **glory** to those who are in spiritual good.

6907³. The **glory** of the world, which is from the love of self, kindles this light . . .

7007². Hence a wicked man . . . apparently rejoices and **glories** more than an upright man ; but the **glorying** . . . of a wicked man is external . . . whereas the **glorying** of an upright man is internal . . .

7550². As if He wanted to make a show of His **glory**

. . . But it is not from self-**glory**, but from love . . . This is why the Lord so much extols His own power and **glory** in the Word. 8263, Ex. 10646³, Ex.

8263. 'I will sing to Jehovah' = that the Lord alone has **glory**.

8267. 'My song is Jah' = that everything of faith and thence of **glory** is from the Divine truth which is from Him . . . For everything of **glory** which man has is from faith in the Lord ; because faith which is faith is from the Lord ; and so the Lord is in faith, and therefore **glory** itself. The reason the **glory** of man is from faith, is that the Divine truth, from which and through which comes faith, appears . . . as light and resplendence . . . This radiance of light, together with the magnificent things of Heaven which are from the light, is called '**glory**,' which is therefore nothing but Divine truth, thus faith.

8427. 'In the morning ye shall see the **glory** of Jehovah' (Ex. xvi. 7) = that in the beginning of a new state there shall be the advent of the Lord. . . 'The **glory** of Jehovah' = presence and advent. The reason '**glory**' = the presence and advent of the Lord, is that '**glory**,' in the supreme sense, = the Divine truth which proceeds from Him ; and the Divine truth appears . . . as light and resplendence from the Sun . . . Therefore '**glory**' = the internal sense of the Word ; for this is Divine truth in **glory**.

—². (Thus) by '**glory**' is signified the presence and advent of the Lord. Ill.

—⁵. That the Lord as to Divine truth is '**glory**.' Ill.

—⁶. '**Glory**' = the Divine of the Lord. Ill.

—^e. As by 'the **glory** of Jehovah' is signified the Lord as to Divine truth, so also by '**glory**' is signified the Divine wisdom and intelligence, which is of Divine truth . . . Ill.

8443. 'The **glory** of Jehovah was seen in the cloud' (Ex. xvi. 10) = the presence of the Lord in truth accommodated to apperception.

— The '**glory**' which is in the cloud, is Divine truth not so accommodated to apperception, because it is above the fallacies and appearances of the senses ; thus it = the internal sense . . . The reason '**glory**' = the internal sense . . . is that in that sense it treats of the Lord's Church and Kingdom ; and, in the supreme sense, of the Lord Himself . . . Truth Divine is of many degrees . . . Truth Divine in the sixth degree . . . is the sense of the letter . . . This truth is represented by 'the cloud ;' and the interior truths, by 'the **glory**' in the cloud.

8444^e. For 'the **glory** of Jehovah' = the presence of the Lord in the truth which proceeds from Him.

8487³. From this (the Angels in their state of evening) feel something of **glory**.

8781². In its internal sense there is light like that of the Sun above the clouds, which light, in the Word, is called '**glory**.'

8989⁵. The Lord is called 'the King of **glory**' (Ps. xxiv. 7) from the truth which is from good.

9031². Natural light is like a cloud, and heavenly light is like the **glory** . . . when the cloud is removed ; there-

fore . . . the internal sense is called 'glory.' 9372^o. 9405².

9391¹¹. 'They changed glory into the likeness of an ox . . . ' (Ps.cvi.20)=that they estranged themselves from the internal things of the Word and of the Church . . . For 'glory'=what is internal of the Word and of the Church.

9406². 'The glory of Lebanon' (Is.lx.13); that is, the cedar, =spiritual good and truth.

9429. 'The glory of Jehovah stayed upon Mount Sinai' (Ex.xxiv.16)=the interiors of the Word of the Lord in Heaven. 'The glory of Jehovah,' when predicated of the Word, =its internal sense, thus the interior things of the Word. . . The reason the interior things of the Word are called 'glory,' is that the Divine truth proceeding from the Lord as a Sun is the light in Heaven . . . From this Divine light comes all glory in Heaven, which is such as to surpass all human apprehension. Hence it is evident why the internal sense . . . is 'glory'; for the internal sense . . . is the Divine truth proceeding from the Lord in Heaven, thus it is the light from which comes all the glory there. This is meant by 'glory' in many places in the Word. Ill.

—². 'To sit upon the throne of His glory' = to judge from the Divine truth which is from Him.

—³. By 'glory' is signified the Divine truth proceeding from the Lord such as it is in Heaven. Ill. 9433².

—⁴. 'The glory of men' (John xii.43)=falsity.

9434. 'The aspect of the glory of Jehovah' (Ex.xxiv.17)=the Divine truth in Heaven itself resplendent from the good of love . . . =the appearance of the Divine truth which proceeds from the Lord.

9684³. 'The glory of God' (Rev.xxi.23)=the Divine truth which proceeds from the Lord.

9807⁵. 'Power and glory' (Matt.xxiv.30)=the internal sense, in which sense, inmosty, it treats of the Lord alone.

9809⁸. 'In their glory ye shall glory' (Is.lxi.6)=to enjoy truths, thus to enjoy joy and happiness from both.

9815. 'For glory and for ornament' (Ex.xxviii.2)=in order to present, in its internal and in its external form, the Divine truth such as it is in the Spiritual Kingdom adjoined to the Celestial Kingdom; (for) 'glory'=Divine truth. . . Hence it is that the Word in the internal sense is called 'glory.'

9930⁹. Glory (Job.xix.9)=the intelligence which is of Divine truth.

9950. 'For glory and for ornament' (Ex.xxviii.40)=the truth of the Spiritual Church.

10053². 'The glory of Jehovah'=the Lord as to Divine truth; for the Divine truth which proceeds from Him is 'the glory of Jehovah.'

—³. The Lord is called 'the King of glory' from the Divine truth from which He fought, conquered, and subjugated the Hells.

—⁴. That 'the glory of Jehovah'=the Lord as to the Divine truth which proceeds from His Divine good . . . the Lord teaches in . . . 'The Word was made flesh, and we saw His glory, as the glory of the Only-Begotten of the Father' (John i. 14).

— . 'To enter into His glory' (Luke xxiv.26)=to be united to the Divine good which was in Him . . . Ill.

10149. 'He shall be sanctified in My glory' (Ex.xxix.43)=what is receptive of Divine truth from the Lord. . . 'Glory'=the Divine truth.

10574. 'Cause me . . . to see Thy glory' (Ex.xxxiii.18)=the apperception of internal Divine truth in external. . . 'The glory of Jehovah'=the internal of the Word.

—³. That by 'the glory of Jehovah' is meant such a Divine as could not be apperceived by Moses . . . is evident from the fact, that it is sometimes said that they saw the glory of Jehovah, but it was the cloud which was so called. Ill.

—⁴. The reason 'the glory of Jehovah'=the internal of the Word, of the Church, and of worship, is that the Divine truth which proceeds from the Lord, such as it is in Heaven, is 'the glory of Jehovah'; for the Divine truth which proceeds from Him appears there as light; and the appearance of the Lord in this light is what is meant in the genuine sense by 'the glory of Jehovah' . . .

— . The reason the internal of the Word, of the Church, and of worship, is signified by 'the glory of Jehovah,' is that that internal is in that light . . .

—⁵. From this it is evident what is signified by 'the glory of Jehovah' . . . in the following places. Ill.

—⁷. 'The glory in the midst thereof' (Zech.ii.9)=the Lord Himself as to all things of truth and good which are of faith and love.

— . That by 'glory' (in these passages) are meant those things which are of Divine light, is evident.

—⁸. As by 'glory' are meant the things which are of light, it is said, 'The glory of God shall enlighten it' (Rev.xxi.23).

—⁹. 'The glory of My people Israel' (Luke ii.32)=all that which was revealed by the Lord concerning Himself, and concerning faith and love to Him with those who receive. All this is called 'glory,' because it appears in Heaven, and in the light there . . .

—¹⁰. 'Glory' (John i. 14)=everything which appears concerning the Lord in that light.

—¹¹. These passages are quoted . . . because in them 'glory' and 'light' are mentioned together . . . and that it may be known that 'light'=Divine truth from the Lord, thus the Lord Himself as to Divine truth; and that 'glory'=everything which is of the light, thus everything which is from Divine truth which makes intelligence and wisdom with angels and men . . .

—¹². 'Glory' (Matt.xxiv.30)=Divine truth such as it is in the light of Heaven, thus such as it is with the Angels. And as Divine truth is meant by 'a cloud' and 'glory,' the Word as to the external and internal sense is meant.

—¹³. Hence it is that 'a cloud' is also called 'glory.' Ill. —¹⁴. Ex.

H. 1². 'The advent of the Lord in the clouds of heaven with power and glory'=His presence in the Word, and revelation. . . 'The glory' of the Word=its internal sense.

—(1). That 'glory,' in the Word, =Divine truth such as it is in Heaven, and such as it is in the internal sense. Refs.

[H.]6. They placed the happiness of Heaven in **glory** and dominion.

25. The (celestial) Angels far excel in wisdom and **glory** . . .

347. Heavenly intelligence is . . . not for the sake of any **glory** . . .

—². They who are in the love of truth either for the sake of **glory** in the world, or for the sake of **glory** in Heaven, cannot shine . . . for the **glory** of self predominates . . . and when this **glory** is the end, the man regards himself . . . and the truths which serve for his **glory**, as means . . . For he who loves Divine truths for his own **glory**, regards himself in them . . .

354². Their infernal fire is the cupidity of **glory** . . .

564². He seeks dignities . . . that he may be in eminence and **glory**.

N. 1⁶. '**Glory**'=Divine truth such as it is in Heaven, and the derivative wisdom and intelligence. Refs.

J. 28². '**Glory**'=the spiritual sense. S.14². E.294¹⁰. 906².

L. 14³. As the Lord alone conquered the Hells . . . He is called 'the King of **glory**,' etc.

30³. 'To give **glory**' (Is.xlii.8)=to glorify, or unite to Himself.

S. 18⁶. 'In His temple doth everyone speak of His **glory**' (Ps.xxix.9)=that in each thing of the Word are Divine truths.

W. 413³. For the sake of honour, **glory**, or gain in the world. 414. 416. 418. 419⁶.

P. 216. When he sees the evil in **glory** . . .

217⁵. A person who is in dignity there, is indeed in magnificence and **glory** . . .

249. All **gloryings** over impieties are permissions . . .

252². In wars . . . from the love of **glory** he is in the delight of killing . . . To do this for the sake of one's own **glory** is diabolical . . .

324². As the Divine is of **glory** inexhaustible . . .

R. 22. 'To Him be **glory** and strength . . .' (Rev.i.6)=to Whom alone is Divine majesty and omnipotence . . . By '**glory**,' in the Word, where the Lord is treated of, is meant the Divine majesty, and it is predicated of His Divine wisdom.

24. By 'the **glory**' in which they will see Him (Matt.xxiv.30) is meant the Word in the spiritual sense.

249. 'The animals gave **glory**, and honour, and thanksgiving to Him . . .' (Rev.iv.9)=that the Word ascribes all truth, good, and worship to the Lord. . . For His '**glory**' is from Divine truth; and His 'honour,' from Divine good. Ill. 253. 288. 291. 804.

517. 'They gave **glory** to the God of Heaven' (Rev.xi.13)=that they acknowledged the Lord, and were separated. . . 'To give **glory**'=to acknowledge and worship. E.678.

629. 'Give **glory** to Him . . .' (Rev.xiv.7)=acknowledgment and confession that all the truth of the Word is from the Lord . . . (=to live according to Divine truth. E.874.)

—². By '**glory**' the Angels perceive nothing but

Divine truth; and as all Divine truth is from the Lord, by 'to give **glory** to Him' they perceive to acknowledge and confess that all truth is from Him; for all the **glory** in the Heavens is from no other source; and in proportion as a Society . . . is in Divine truth . . . the Angels are in the resplendence of **glory**.

—². That by '**glory**' is meant Divine truth. Ill.

674. 'The temple was filled with smoke from the **glory** of God and from His power' (Rev.xv.8)=the inmost of Heaven full of Divine spiritual and celestial truth from the Lord. . . By '**glory**' is signified Divine spiritual truth. (Compare E.955.)

693. 'Not to give Him **glory**' (Rev.xvi.9)=not to receive in faith that the Lord is the God of Heaven and earth.

812. See GLORIFY.

897. 'Having the **glory** of God' (Rev.xxi.11)=that in that Church the Word will be understood. . . By 'the **glory** of God' is signified the Word in its Divine light. —², Ill.

919. 'For the **glory** of God did enlighten it' (ver.19)=that the men of that Church . . . will be in spiritual light from the Divine truth of the Word. . . 'The **glory** of God'=the Divine truth of the Word.

921. 'To bring **glory** and honour into it' (ver.21)=to confess the Lord, and ascribe to Him all the truth and good which they have; (for) '**glory**' is predicated of Divine truth. 923.

940. That the men in the New Jerusalem will not be in Knowledge from . . . **glory** originating in pride. Sig.

—². There is a natural lumen from **glory** which originates in pride, and also not from pride. Ex.

M. 7⁴. (The honour and **glory** of the governors in Heaven.)

13⁶. They who are in the love of **glory**, not from use, do not receive this influx.

208². You **glory** over us . . . but we do not **glory** over you . . .

263³. (The devil said) We **glory** to eternity . . . we are allowed to **glory** . . . 264².

269⁶. Devils have rationality from the **glory** of the love of self; for the love of self is encompassed with **glory**; and **glory** elevates the understanding even into the light of Heaven.

378. See COCK.

380⁶. The **glory** of reputation . . .

504. They **glory** over the number of virginities . . .

T. 128⁶. '**Glory**,' in the Word, when predicated of the Lord,=Divine truth united to Divine good.

412². Each (earthly governor) has **glory** according to the extent of his office.

776. The '**glory** and power' in which He is to come =the spiritual sense of the Word.

780. That 'the **glory**' in which He is to come =Divine truth in its light, in which is the spiritual sense of the Word. Ill.

D. 3145^e. He found **glory** and pleasure from thousands lying in their blood.

3188. Like those who for **glory** desire to fall in battle . . .

3266. They do not want to be called proud, but that it is **glorying** from their capacity of memory.

3348. (He supposed) that heavenly joy consists in the lumen of **glory**; in such a lumen as when the solar rays appear golden . . . 5993².

3394². There is still a resistance from his desire of **glory** in life.

3618. He did it for the sake of his own **glorying**. 3619.

4741^e. He believed that this was for the **glory** of his country.

5993². Genuine **glory** is the **glory** of uses abstracted from self . . . This **glory** is delight of heart . . .

D. Min. 4561. Paul supposed there would be worldly **glory** there . . .

E. 33. 'To Him be **glory** and strength . . . '=that Divine truth and Divine good are from the Lord alone . . .

— . The reason '**glory**'=Divine truth in Heaven, is that Divine truth there is light, and the things which come forth from the light of Heaven are called '**glory**'; because they come forth from the Lord . . . and tell of His **glory** . . .

—². '**Glory** be to God' does not mean that God wants **glory** . . . except for man's sake . . .

—^e. The salvation of mankind is the Lord's **glory**. Refs.

36². That '**glory**'=Divine truth in Heaven, thus the internal sense, because this is Divine truth in Heaven. Refs.

48². 'Thine is the Kingdom, the power, and the **glory**'=Divine truth from God alone . . .

179⁶. '**Glory**'=Divine truth such as it is in Heaven.

235⁶. '**Glory**'=Divine truth, thus the Word. Refs.

242¹⁹. 'I will fill this house with **glory**' (Hag.ii.7)=the Church, with Divine truth.

270². '**Glory**'=Divine truth in Heaven.

272⁸. '**Glory**'=intelligence from Divine truth.

2827. '**Glory**'=Divine truth. 285^e. 294². —¹⁶. 316⁶. 331¹⁰. 355²⁸. 365¹¹. —³⁴. 400¹². 412³². 455³. 710¹.

288. '**Glory**'=Divine truth; and 'honour,' Divine good. 339. 345. 1198.

—². When '**glory** and honour' are mentioned, '**glory**'=truth, and 'honour' good. Fully ill.

293. 'Worthy art Thou to receive **glory**, and honour, and power' (Rev.iv.11)=the merit and justice which belong to the Lord's Divine Human, that from it are all Divine truth, Divine good, and salvation.

298⁴. 'To receive into **glory**'=to bless with intelligence.

— . When '**glory**' is predicated of the Lord, it=Divine truth and Divine wisdom; but when of man, it=the derivative intelligence.

324¹². The **glorying** of falsity. Sig. —¹⁴.

365²⁹. 'The **glory** of the gentiles' (Is.lxvi.12)=genuine truth from the good of love, thus the conjunction of them.

376²¹. 'The flower of **glory**' (Is.xxviii.1)=truth at its birth destroyed.

386¹². The Divine truth which makes the Church is signified by '**glory**.'

388¹². **Glorying** from intelligence thence. Sig. — .

405¹⁰. Their reformation is signified by, 'Jehovah hath . . . exhibited Himself **glorious** in Israel' (Is. xlv.23).

—⁵². 'To give **glory** to God'=to acknowledge Divine truth.

406⁵. 'To set **glory**'=worship from internal things.

422⁸. '**Glory**'=truth from that good.

— . '**Glory**,' in the Word, = Divine truth proceeding from Him; 'the **glory** of the God of Israel,' Divine truth enlightening those who are in His Spiritual Kingdom; and 'the **glory** of Jehovah,' Divine truth enlightening those who are in His Celestial Kingdom.

— . The reason Divine truth is called '**glory**,' is that Divine truth is the light of Heaven, and from that light come all resplendence, magnificence, and **glory** there; for whatever appears before the eyes in the Heavens is from that light. Hence, also, it is said that 'the earth is enlightened by His **glory**' . . .

—¹². Divine truth from that good is meant by, 'His **glory** shall be seen upon thee.'

—¹⁴. 'The **glory** of the God of Israel'=the Divine truth proceeding from the Lord.

427². To 'come and see the **glory** of the Lord' (Is. lxxi.18)=to be enlightened with Divine truth, and thence to enjoy heavenly joy; for 'the **glory** of the Lord'=Divine truth, and enlightenment and joy from it.

433²². 'The eyes of the **glory** of Jehovah' (Is.iii.8)=Divine truth.

465. 'Blessing, **glory**, and wisdom' (Rev.vii.12)=these from the Divine truth which proceeds from the Lord in the three Heavens. . . '**Glory**'=the reception of Divine truth in interior things. Refs.

— . The reception of Divine truth in the Second Heaven is called '**glory**.'

504¹². 'The **glory** in the midst of her' (Zech.ii.5)=Divine truth in light on every side.

532². 'The **glory**' of Moab (Is.xvi.14)=falsities from evil.

594¹⁵. '**Glory**'=spiritual good and truth.

630⁹. 'The **glory** of Jehovah'=the Divine truth which makes Heaven and the Church.

632⁹. All the truths of Heaven and the Church . . . are signified by '**glory**.'

650¹⁸. '**Glory**'=Divine truth in light. 727⁴.

652⁸. 'The city of **glory**' (Jer.xlix.25)=the doctrine of Divine truth.

678². '**Glory**,' in the Word, when predicated of the Lord, properly=the Divine truth proceeding from Him, because that Divine truth is the light of Heaven, and

from that light Angels and men derive not only all their intelligence and wisdom, but also all their happiness; and, moreover, all magnificence in the Heavens . . . is thence derived. These things, therefore, are what are properly signified by 'the glory of God.' Hence it follows, that the 'glory of the Lord'=to enlighten Angels and men, and to gift with intelligence and wisdom, and to bless with all things happy and delightful, and also to give magnificence to all things in the Heavens; and that this 'glory' is not from the love of glory, but from love towards the human race. III.

[E.678]⁴. 'Glory'=Divine truth proceeding from the Lord; and 'the glory of the Lord' with man=the reception of Divine truth.

686⁴. From natural affection, which is for the sake of glory, etc.

750⁸. 'The glory of the forest and Carmel' (Is.x.18) =the truth and good of truth belonging to the Church.

863¹⁴. 'The king's daughter is all glorious within' (Ps.xlv.13)=the spiritual affection of truth, which is called 'glorious' from the abundance of truth.

874. To 'give glory to Him' (Rev.xiv.7)=to live according to Divine truth, that is, according to His precepts in the Word. 'Glory,' when predicated of the Lord,=Divine truth proceeding from Him, thus the Word such as it is in Heaven; for this is light to the Angels, whereby the Lord manifests His glory; for by that light He gives intelligence and wisdom, and also presents . . . magnificent things, which shine . . . This, in the proximate sense, is signified by 'the glory of the Lord.' But as all these magnificent things . . . are given . . . according to the reception of Divine truth . . . they appear to the Angels according to their wisdom . . . and as their wisdom is according to the reception of Divine truth, in both doctrine and life, therefore by 'giving glory to Him,' is signified to live according to Divine truth.

906². 'Glory'=Divine truth spiritual, such as exists in the Heavens.

955. 'The glory of God'=the light of Heaven, which is Divine truth in the spiritual sense.

960⁵. 'Glory'=the Divine truth in the Word.

986. 'Not to give Him glory'=not to live according to the Lord's precepts.

1094. 'The earth was enlightened from his glory' (Rev.xviii.1)=the Church now in light from the influx and reception of Divine truth.

1218. 'To give glory' (Rev.xix.7)=to acknowledge, confess, and worship the Lord.

J. (Post.) 350. On delight from the glory of being wise.

D. Love xvii². The spiritual affection of use is for the sake of the glory of God . . .

C. 165. With military officers, there is the glory of use, and the glory of honour; with those who are charities, there is the glory of use, and not the glory of honour.

Can. God v. 6. The light thence proceeding is the

resplendence of love, which is meant by 'glory' in the Word.

Coro. liii. In this new Church there will be spiritual peace, which is glory . . .

Glottis. *Glottis.* A.6057. D.Wis.x³. 5.

Glow. See SPARKLE—*rutilare.*

Glowworm. *Noctilucus.* T.339².

Glowworm. *Vermis lucens.* D.3651.

Glue. *Gluten.* A.563. T.11³.

Glutinous. *Glutinosus.* A.10163^e.

Gnash. *Frendere.* A.820.

Gnashing. *Frendor.*

See HARSH.

D.Min. 4802. They attempted to induce a gnashing of the teeth . . .

4824. Nothing exists there but gnashing . . . of one against another.

E. 556¹⁶. 'To gnash the teeth'=to fight against truths from falsities with vehemence and anger. III.

— (They suppose) it is said that they 'gnashed their teeth' because they were angry and intended evil . . . but it is said they 'gnashed their teeth' because there is meant the endeavour and act of destroying truths by falsities. This is said, because 'the teeth'=falsities in the extremes; and 'gnashing,' the vehemence of fighting for them. This endeavour and act are from correspondence.

Gnaw. *Corrodere.* A.8481.

Gnaw. *Mandere.*

R. 696. 'They gnawed their tongues for trouble' (Rev.xvi.10)=that they could not endure truths. . . By 'to gnaw their tongues' is signified not to want to hear truths . . . By 'to gnaw the tongue' is signified to withhold the thought from hearing truths. That this is signified by 'to gnaw the tongue' cannot be confirmed from the Word, because it is not read of there; but it has been given to know it from experience in the Spiritual World. When anyone there is speaking truths of faith, the Spirits who cannot endure to hear truths hold back their tongues by their teeth, and also bite their lips, and also induce others to touch their tongues and lips with their teeth, and this even to trouble. E.990.

Gnuggismus. D.4236. 4321².

Go. *Ire.*

Going, A. *Itio.*

A. 857. 'The waters were in going and failing' (Gen.viii.5)=that falsities began to disappear.

1427. 'Abraham went' (Gen.xii.4)=progression to Divine things. 1457.

1437. 'They went forth to go into the Land of Canaan' (ver.5)=that He thus advanced to the celestial things of love.